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## C

cā

cāḥ

*Remark.* An initial *s* is generally pronounced *c* by small children.

**cā** (P) **cā-daru** sbst., Camellia Thea, Link.; Ternstroemiaceae,—the Tea plant, a shrub or small tree the dry leaves of which yield the drink now used the world over. There are a few tea plantations round Ranchi.

**cā, cā...cā, ci...ci** (Tam. *āka...āka*) disjunctive particle used in short emphatic replies, the copula *a* of the prd. being often dropped : *senḡ cāpe tain* ! You may either go or remain ; *cālo jidḡ cālo gojḡko senḡgea*, whether they live or die they will have to go. The genuine Mundari disjunctive particle is the affx. *o* added to the cond. mood-form of the prd. in either part of the disjunctive prop. : *gojḡreo jidḡreoko senḡgea*, even if they die, even if they live, they will have to go.

**cā** (Sk. *ca*, and ; Mt. *cā* or *calā*), an enclitic occurring in short replies or elliptic expressions to increase the stress already characteristic of such phrases. It is probably a contraction of the exclamation *ci-jā* ! It generally implies some irony or indignation : *crankeḡleac*,—*cranapeac cā* : *landiḡpe kae cranpea* ? He scolded us.—Why should he not scold you ? Will he not scold you when you are lazy ? *cranliredoe kadraḡoa cā*, if you scold him he will of course get angry ; *amḡe cām hijuakana*, of course it is thou

who hast come.

**cā** syn. of *te, to*, affx. to interrogative prns., implying that both speaker and interlocutor knew the answer but that the speaker has forgotten it. This affx. often takes furthermore one of the affixes *a, u, g, h, hā*, etc., according to the rank of the person addressed : *phalna tarik aben cinḡcinḡkobon kamikena* ? -- *cinḡcāilana cīkakena* ? What work did both of you do at that date ? (Then one of these two addressing the other) dost thou remember what we did on that day, I have forgotten it ? *ohocēcāḡa hijḡlena* ? Who was it who came, dost thou not remember him ? (hast thou like myself forgotten it ?)

**cā** var. of *cāḡ*, trs., to do what ? *canam cālana* ? What art thou doing ?

**cā-n** rfx. *v*, to do what to oneself ? *cāntanana* ? *daruate kicin uḡḡgoa* ? What a dangerous thing art thou doing ? Thou art going to fall from the tree !

**cā-g** intrs., to become what ? *canḡ cāḡa* ? What will become of it ? What will be the result ? *cāḡaiḡ* ? What will become of me ? What will be done to me ? i.e., what have I to fear ?

**cā, cag** used mostly by young people, instead of *cābagel*.

**cāḥ** IIas. **ḡahāḥ** Nag. I. sbst., yawn, gaping : *amā cāḥ khūḡhei bugina*, [alesḡto mocakēḡkedatam



cāhkeda? Is thy yawn so nice that thou gapest in our face? It is also used as a nick name: *nj okorn cāh?* From where is this chap who keeps his mouth open?

II. trs., to open one's mouth or, a ring, a bracelet, a link and the like. If no d. o. is expressed *moca*, mouth, is understood: *cāhene ranuia anūmea*, open thy mouth, I will pour medicine into it; *cāhakaŋte alom sabaŋ*, do not go about with thy mouth open; *bera cāhkeŋeiri sokahkeda entee rikubrūjakeda*, opening the bracelet he slipped it side-ways on to his wrist and closed it again. Note the idiom: *ammetegedo kae cāhakaka*, it is not for thee that it (the tiger, the snake, etc.), has opened its mouth, i.e., do not be so afraid, this animal is not more dangerous to thee than to us.

*cāb-p* p. v., (1) of bracelets, rings, links and the like, to be opened: *taramara bera ekarte kã c'boŋ*, some wristlets cannot be opened single-handed. (2) to become open, to unhook itself: *p n cāhpaŋ*, the nib's points do no longer touch; *ote cāhpaŋ*, the ground is cracked; *kisomŋ jido kã cāboŋ*, resckoa, of the cotton capsule one does not say that it gapes or opens out, but that it shows the teeth.

*ca-n-āh* vrb. n., (1) the extent or amount of gaping, of opening, in a bracelet, etc.: *caŋāhe cāhkeda moea lelte honko bokeda*, he opened his mouth so wide that children got frightened. (2) the action of gap-

ing, etc.: *ne beralo aiŋa cānāhge ei?* *kā rikubrūpakana*, is it I who opened this bracelet? It has not been reclosed. (3) a gasp: *gonoh-cānāhŋeŋ telakja*, I reached him at his last gasp.

*caba* (Konk *kabār*, finished; Tam. *cāruu*, death) I. adj., nearly used up, nearly consumed: *enagianamei?*—*enagidoia enagiana mendo caba enagi mena*, hast thou no cigarette?—I have but a stump; *aleŋ orgre nutumrado apia potom mena caba potomlo*, one might say that there are three rice-bales in our house, counting that which is nearly empty.

II. trs., denotes completion. Hence by its very meaning it is destined to stand as a specifying affx to other prds. to intimate that the action denoted by the main word is or will be completed. It is not used as a separate word, except when the context makes the sense clear: *irkaŋ ido cilekigtaratapeŋ?*—*cabakedaŋe*, how far are you with your reaping?—We have finished. The English rendering of the word varies, according as the idea of completion attaches to the action itself or to its d. or ind. o. Thus *oncabahŋetotŋ* may mean (a) I have done with the distribution, (b) I have given them all I had, (c) I have given to everyone of them, I have passed nobody over. N. B. With certain intrs. prds., the idea of completion or rather exhaustion falls on the subj.: *niricabipjanako*, all of them have run away, they have run away to the last man.

*caba-n* rflx. v., is affixed to certain prds. with a view to showing that the act of numerical completion attaches to the agents: *hijecabaŋpe*, see or take care that all of you come; *aledolo olecabana*, let the names of all of us be written down. Note the idiom: *dyecaban*, ltly., to cover oneself with perspiration (by pride), i.e., to be proud, or to boast of smth. that is not worth while. A syn to *cabanamen*, *balaecaban* and *lolopotocaban*.

*ca-p-aba* repr. v., to complete or exhaust each other's resources; *ṭakapaesakina cipabajana*, in the lawsuit they exhausted each other's money.

*ca'a-q* p. v. (1) In case the sbj. is not a liv. bg., *cabaq* may be used without being affixed to another verb, if the circumstances or context make the meaning sufficiently clear: *cabajana*, all is done or there is nothing left. (2) In the same case, in the f. ts., *cabaq* used alone or affixed to another verb denotes the possibility or impossibility of finishing, completing, exhausting: *musiare kā cabau*; it shall not be, i.e., it cannot be, finished in one day; *barsiare cabaoa*; *no loëora musiare kā irecabaoa moḃhisi hoṽoteo kā*, it is impossible to reap this field in one day, not even with twenty men. (3) It is used alone in Nag. with a liv. bg. as sbj. in the meaning of to die: *cabajanae*. (4) When *cabaq* is affixed to a trs. verb and the sbj. is a liv. bg., the idea of completeness expressed by *caba* falls either on the action

or on its object: *tisia kape aium-cabaor*, all of you cannot be heard to-day. When it is affixed to an intrs. prd. and the sbj. is a liv. bg., the idea of completeness falls on this sbj., i.e., on the agent: *aletarenko kako hijecabaor*, all will not come from our place. Note the idioms: (1) *ne kaji abare caboa*, ltly., this word will finish between you and me, i.e., this must remain between us. (2) *huncaba!* or *huncabajana*, there is absolutely nothing left.

*ca-n-aba* vrb. n., the end, the termination of: *sumacabare*, at the end of the year; *ircabare*, at the end of the harvest; *hergecabare djo bangkedla*, when the sowing of paddy was terminated, the rain failed us; *ilecabaree hijilena*, he came when there was no rice-beer left; *goecanaba*, the time of death.

*caba-caba* adj., used instead of *caba* with *cuagi* and *poŋom*, a cigarette, a rice-bule nearly used up: *aiñā cuagi cabacabaga*, only a stump of my cigarette is left.

*caba-cuby* (Sad. *cabar-cubur*) Cfr. *caby* and *cubul*, I. sbst., the splashing sound made by repeated poking with a stick, in water or mud: *haiṭukuhko cabxcubum aiumla ei?* Hast thou heard the fishers poking the water with their sticks to drive the fish into the trap?

II. adj., with *sari*, same meaning.

III. trs., (1) to go on thrusting the end of one's stick in water or mud: *haiṭukuhko latarsare kumuni tupukedei baria soṭate doḃako cabxcubuxa*, the fishers having immersed their

trap at the lower end of the pool walk about poking the water, with a stick in each hand. (2) to make with the hand in the mud of a rice-field prepared for transplantation, little holes into which the roots of the seedlings are pushed and covered up. This tedious work of transplanting thousands upon thousands of seedlings is done by the poorest women for a remuneration of about two pounds of rice, enough maybe for cooking a meal for themselves and family after a hard day's work in slush and rain. It is indeed only in very damp or wet weather that such work can be done at all. They work in lines of 20, 30 or more, many with their babies slung on their backs. They stoop down low over the slushy field, a bunch of seedlings in the left hand while with the right they perform the operation just described. They move on together so uniformly as hardly ever to alter their line, often whiling away tedium and fatigue with their pleasing songs.

*cabꞥcabꞥ-n* rflx. v., same meaning as the trs.: samagepe *cabꞥcabꞥuntana*, miado hai kako arāguntana, your poking is useless there is not a single fish going down stream (towards the trap).

*cabacubugô* p. v., of water or mud, to be poked with a stick: *cabacubuipe* mar!—*nāge cabacubylena*, ciminalale *cabacubukatea*? Now ply the water with your sticks!—We have just done that; it is useless to do it again and again.

*cabaculytan* adv.: haiṭukubko doba  
*cabacubutanko* rikaa.

**cā-bagān** sbst., a tea garden, a tea plantation : *isu kamite kāredo cābagān kā naphaoa*, a tea plantation does not pay without much work.

*cā-bagel* or *cāken arg* (*cā* is an onomatopoe) trs., to throw water suddenly with a sharp splash against a solid object: *cābageltgñū* or *cākene argtāñia*, he threw suddenly water on me; *cilameirā dāc cābageltada* or *cākene argtada*, he suddenly threw away the water which was in the basin. The frequentative is *cākenecāken* or *cācātan arg*.

*cubagel-2* p. v, of water, to be thrown suddenly, so as to splash against smth. solid.

**casbagel, cag-bagel** syn. of *caken*  
*maq, khadcasbagel*, trs, to cut off with  
a single stroke of the axe, the head  
of a goat, a green sapling, a plan-  
tain tree, a papaw tree and the like.  
*cabagel-g* p. v, corresponding mean-  
ing.

**caba-koroo** Nag. syn. of *seneor*, *hanarāsa* or *hārāsabata* Has. subst., a lath or piece of wood put lengthwise between two rafters which are not strong enough, in entrd. to *galakoroo* Nag. or *galarabata* Has., the ordinary laths, when tied across the rafters, and *kilabata*, the same when nailed on: *galakoroado mena*, *cabakoroo* banco. The Keramundas use *koroo* as a general syn. of *bata*, roof lath.

**caba-namen** rñx. v., used idmly.  
like *lolopotocaban*, *qacaban*, *balaŕcaban*, *dukilumer*, *lumcaban*, in the

meaning of to be proud or boast of smth. not worth while, to feel unduly proud of one's achievement: *miad ijom cêrêm, goçana, enamente cim cabanamentana?* Thou hast killed one dirt-eating bird, is that anything to boast of? *miad iskulhon imtianree darijana, tisiagapadoc cabanamakana,* a boy succeeded in the competition and now he has a high opinion of himself.

**caba-tuka** syn. of *bangtuka*.

**cāh-cāh** frequentative of *cāh*, to gasp.

**caḥḍur** Nag. *camḍuf, camḍur, camḍul* Has. *jamḍur* Nag. I. sbst., the loud splash of some heavy object falling into deep water: *caḥḍuriḥ aiumleda*.

II. adj., with *sari*, same meaning.

III. trs., to cause the sound described: *miad marana dirite dāc caḥḍurleda*; *dare marana diri caḥḍurleda*.

*caḥḍur-en*, etc. rflx. v., of a heavy body, to jump into deep water: *bandare keḍa caḥḍurenjana*.

*caḥḍur-ḡ*, etc. p. v., of smth. heavy, to fall or be thrown into deep water: *dare marana diri caḥḍurlena*; *marana dirite dā caḥḍurlena*.

*caḥḍurken*, etc. adv., modifying *sari*, *uḡḡo*, *kuḡil*, with a loud splash: *bandare keḍa caḥḍurkene kupilleda*. *caḥḍurcaḥḍur*, etc. adv., with or without the afxs. *ange*, *ge*, *ḡḡe*, *tan*, *tange*, also *caḥḍurleka*, modifying *sari*, *uḡḡo*, *kuḡil*, with a series of loud splashes.

**caḥḍur-bagel camḍul-bagel**, etc., used in the trs., intrs., rflx. and p. v. with the same meaning as *caḥḍur*,

but with connotation of suddenness. The intrs. is syns. with the rflx. v.: *keḍa bandaree caḥḍurbagelleda*, the buffalo suddenly jumped into the deep water.

**cabi** (Sd. II. *cālī*, from Portuguese *chave*) I. sbst., a key. Locks and keys are not even nowadays used extensively by the Mundas. Their mode of securing their doors is much more primitive.

II. trs., to open or to shut by means of a key: *inido dikuleka oraḍuara cabiḥa*, the fellow shuts his house with lock and key like a Hindu.

**cāh-moca** adj., tactless and indiscreet: *cāhmoca horo*, *inī begar lagomren horo*, *jānā kajimento cī landamento jān borogiu lanoatae*, a tactless and indiscreet man is a man without restraint (ltly., without bridle), who is afraid or ashamed neither to say whatever comes into his head, nor to laugh when he should be serious. Also used as adj. noun.

*cāhmoca-ḡ* p.v., to acquire a habit of indiscretion and tactlessness: *no kuḡi cāhmocajana*, she lacks tact and discretion.

**cāh-siṭa** syn. of *sandahsiṭa*, sbst.; Schrebera swietenoides, Roxb; Oleaceae,—a small forest tree with a woody, oval, seed capsule, about the size of an Indian hen's egg, which, when ripe, opens as if gaping, hence the name. The fruit is not eaten. Of the unripe seed capsules, as of the woody fruit of some other trees, lime boxes (*cunaḥ'i*) are made.

**cabu** trs., to moisten the palm of

## cabu

## cabu-sunum moca

one's hand or the tips of one's fingers on the surface of some liquid, in entrd. to *sz*, to push or dip a finger, the fingers or the hand into a liquid or semi-liquid. The name of the liquid stands as d. o.: sunum *cabuime*; ne dā aloma, Gāsi *cabukeda*, do not drink that water, a Gasi has touched it with the palm of his hand (hence it is unclean or taboo for thee). N.B. *Cabu* occurs also in the jingle *abucaby*.

*cabu-n* rlx. v., to moisten the tips of one's fingers or the palm of one's hand on the surface of liquid (especially oil), and wipe or rub it on one's body, or on one's hair: kupi lelte aūiko senore okonj *cabysidana*: sirmare Siabonga otere pone menakoā. Mar nādo kūnī kūika, aeyinī aeyika, sunumia sājadae menea, when they are going to start and "see the bride", the one who first moistens the tips of his fingers with oil and rubs it on his hair and body, says: "Singbonga is in heaven and the witnesses of our proceedings are on earth. Now, the one who has to cough let him cough, the one who has to sneeze let him sneeze, I am taking oil". This is a prayer to Singbonga that he may manifest his will regarding the intended marriage, by such omens as coughing, sneezing, etc. The omens begin to count from that moment till the party reach the boundaries of their own village, and also from the moment the boundaries of the girl's village are reached up to her house.

*cabu-gz* p v., of water, to be slightly touched by the tips of the fingers or by the palm of the hand: purage dā loloa, kū *cabugoa*.

*ca-n-abu* vrb n., (1) the quantity of liquid taken away on the tips of the fingers or on the palm of the hand: *canabyko* *cabukeda* mid damarā sunumko *cabakeda*, so many people moistened their fingers with the oil that they laid dry a whole *damarā* of it. (2) the act of moistening the tips of one's fingers or the palm of one's hand: *misa canabyte* tītalkakia bāri sunum-jana, lō gosomente barsanpisae *cabuupkeda*, with the oil of a first moistening he rubbed only the palms of his hands, to rub on his head he moistened the tips of his fingers two or three times more. (3) the liquid carried off on the tips of the fingers or the palm of the hand: *misi canaby* tīrege sosaōjana, the oil which was got by a first moistening was absorbed by the skin of the hand.

*cabu-sunum moca* occurs in the following song: Miadgeae siqkera, dāda, alo dadam bandaria; Miadgeae digora, dāda, alo dadam kundareā. Moq bita lā nagen, dāda, alo dadam bandaria; *Cabysunum moca* nagen, dāda, alo dadam kundareā, we have, O my elder brother, only one ploughing-buffalo, do not, brother, mortgage it; we have, O my elder brother, only one high field close to the village, do not, brother, mortgage it. For a stomach which measures one span, O my elder brother, do not mortgage

the buffalo, for a mouth which can be filled with a little oil, O my elder brother, do not mortgage the field i.e., do not mortgage them simply to buy food as soon as wanted. Instead of *cāqsunun moca* many Mundas sing *cāpa sunun moca* or *cāpa sunun moca* which is more readily understood and seems to be the original reading. *Sunun* or *sunun* here means 'only', and the whole expression denotes a mouth not broader, when open, than the width of the palm of a hand (a better parallel to *mōl bita lāi*.)

**cācā** syn. of *cikate*, adv. (used especially in scoldings or by young people) how : *kainā dāritina*.—*cācā* I am : *dāritina aminanem korā-akanre* ! I am unable to do that.—How art thou unable, thou such a tall boy ? *cācām namkeda* ? How didst thou get it ? *cācā kam namkeda* ? How is it that thou didst not get it ?

**cā-cā** imitative of the sound of water repeatedly hitting a hard substance. Cf. *cābagel*, I. adj, used with *siri*, sound : *cāca sāicingkore hoban* ? In what circumstances is this sound produced ?

II. intrs., in the act. or p.v., forms, (of water) to produce a crashing noise : *saragi cācātina* or *cācāqtana*, the waterfall makes a splashing and crashing noise.

*cācātan*, *cākenecākm* adv., modifying *sari* or *ari* : splashing repeatedly against some solid object : *soben saragi rabandinre cācātan saria*, jargidinredo taramara huduhudutan

*saria*, all waterfalls in the cold (dry) season make a splashing noise, but in the rainy season some of them roar ; *cākenecākm* *arginin*, he splattered water on me repeatedly. Note the idiom : *cācātan harad mari* *litunlono ulidq cācātan* *uramon*, the exertion of *saria* is much increased by the chewing of pungent Spanish pepper.

**cā-cā** syn. of *cācā*, all the cutting being done by a single man.

**cācā**, **cācācā**, **cācā** (II. *cācācā*, to relish) intrs. impr-l., to experience a pleasant pungency : *cācā-jāina*.

*cācātan*, *cākenecākm*, *cācācātan*, *cācātan* adv, with a pleasant pungency : *marei cācātan harada* ; *cākenecākm haradtea utureko lagaḍea*, such things as are nicely pungent they mix in the curries.

**cacā**, **cecā** I. adj, (II. *cācācā*, to rend ; Sad. *cecal*) of woven or plaited materials, paper or thatch, torn, rent : *cecā lija* ; *cecā tuaki* ; *cecā hata* ; *cecā paṭi* ; *cecā caṭki* ; a chair with its rope seat in tatters ; *cecā parkon*, a torn string bed ; *cecā ori*, a house with ruined thatch. The term is also used as adj. *nara* : *nekan cecge bala alom deca*, *nuri*, do not put the paddy in that miserable receptacle, it will fall out.

II. trs., to tear, to rend : *okorem cecakela tam lija* ? *janunre lija cecakela* ; *duḍduḍte caṭki cecakela*, he has worn and torn the rope seat of the chair by long continued sitting. Note the idioms : (1) *cranerantee cecgipikēḍlea*, he has

## caca

plagued us by his naggings. (2) as syn. of *ctangipi*, to thin out altogether: *daru kumbūruko namkeda*, *gota birko cecəkeda*, the thieves have found (opportunities to pilfer) the wood, they have thinned out the whole jungle; *uriko ne piriko cecəkeda*, the cattle have grazed short the grass on this high ground. *caca-ŋ, caca-gŋ, ceca-ŋ, cecə-ŋ* p.v., to get torn or rent: *lijatana cecəjana*, my cloth got torn; *gum-gumte hata cecəjana*, the winnowing basket got worn by frequent winnowing; *jonqmuti cecəjana*, the plaited band of the broom got torn. Note (1) the idomatic use of *cacə* as syn. of *ctangipi*: *apia haturen uriko gupilena, ne piri cecəgijana*, this high ground is close cropped, the cattle of three villages have been brought to graze on it. (2) the frequent use of the prf. as adj.: *ceca-akan* *lija*, a torn cloth.

*ca-n-aeŋ, ce-n-ecə* vrb. n. (1) the amount of tearing; *cecege cecəkeda lija* *miad jaked injare bugina* *baoca*, he has torn his cloths so often, that he has not a single one left in good condition. (2) a tear or rent: *misa cenceqloiŋ tukuirūrala, orogo cecaakuna*, I mended the rent in my cloth, it is torn once more.

*cecəgoge* adv., so as to tear, with danger of tearing: *cecəgoge lijam nurajada, hokaeme, pundijana*, thou wilt tear the cloth if thou go on beating it on the stone; stop, it is clean now; *cecəgogeko dalkja*, they gave him such a beating that

## cacampali

he was all torn and bleeding and his clothes in tatters.

*caca-ceca* Nag. *ceca-meca* Has. Nag. I. sbst., collective noun for rags and torn clothes, tatters.

II. trs., syn. of *cecəbaya*, to tear in several places: *aŋ lija cecəcecekekeda*.

*cecəcece-gŋ, cecəmece-gŋ* p.v., to get torn in several places: *lija cecəcecaakana*.

*cecəceceŋan, cecəmeceŋan* adv., used with *rika* and *rikaŋ*, instead of the trs. and p.v.

*cacampali* syn. of *tantara*, I. adj., not properly fitted over the lower layer (said of the upper layer of curved tiles on a roof, of piled up layers of stones, etc.): *cacampali keeko otaŋgutam*, press down the tiles of the upper layer which rest on the lower layer only by their upper end.

II. sbst., the state of not fitting and resting well on the lower layer: *cacampali bairūratape*.

III. trs. caus., to bring into imperfect contact, to cause to touch with the tip only: *biŋ daltaro danda alom cacampaliŋa, kae togoŋ*, when striking at a snake do not hit with the end of thy stick, thou mayest miss it: *orŋ cilekatepe dah-jada? keco enrenerepe cacampalikedu*, how badly you are tiling! Here and there you have not pressed down the upper layer on the lower.

*cacampali-ŋ* f.v., to touch, or rest only with the tip: *biŋ kaka tqkja, danda cacampaliŋa*, I missed the snake, as only the tip of the stick

struck the ground; *tirinakan diri cacampalijanre* salangi kâ tirinadaria, if a stone put on the top of another rest only on one side, you will not be able to put many more stones on the top; *ḍalakore naçal cacampaliidiqtana* or *cakādumidiqtana*, the ploughshare rocks over the clods, without taking a steady position: it does not bite into the hard soil.

*cacampalige*, *cacampaliange* adv., modifying *daḥ*, to cover a roof, *tirinā*, to pile up stones, and *dal*, to strike with a stick: *cacampaliangee* dalla, bina kae tōkja.

**ca-cə** (Sad. *caḥ*) imitative of the sound, and frequentative of *cəbagel*, I. sbst., the sound of cutting a number of saplings, each with one stroke of the axe: *cəcə* aḥumqtana.

II. trs., frequentative of *cəbagel*, of several people, to cut a number of heads of goats or green saplings each with one stroke of the axe: *leserakan karakondqina namkere nāgenā cacepa*.

*cəcə-gə* p.v., of a number of saplings to be cut each in one stroke: *boṛa hakete kâ cəcəgoa*.

*cəcətan*, *cəkencəken* (syn. of *kaḍca-keḍcetan*), adv., modifying *mā*, to cut: *kulaete urjmeromko hardure opaḍko cəcətan māidi lagatina*, to rescue a bullock or a goat from the clutches of a tiger, it helps to cut a number of saplings each at a stroke (the sound will cause the tiger to abandon its prey).

*cəcə*, *cəcə-cəcə*, *caci*, *caci-caci* I. trs., to hit ineffectually with an

arrow, a stick; to visit with an inefficient fine or punishment: *barsaina tuṇala*, *misado peṭate senqjana*, or *misareṇ cəcəḷja*, I shot twice, the first time the arrow went far from the mark, the second time I hit, but ineffectually; *soṭa jōrtege uḷdo uḷḷa mendoṇ cəcəḷja*, the stick came down with force, but I hit him with no result (the blow glanced off); *ḍandope cəcəḷja enante kae cetaḍjana*, you have fined him just a trifle: this is why he did not mend his ways.

*cəcə-gə*, *cəcəcəcə-gə*, *caci-gə*, *cəcəcaci-gə* p. v., to be hit ineffectually: *tḍoṇa tḷja mendo cəcəjana*.

*cəcəge*, *cəcəcəcəge*, *cəcige*, *cəcəcəcige* adv., modifying *tə*, to hit ineffectually: *cəcəge* tōkja.

*cacera* adj., torn: *ankan cacera liḷate piṭitema ci?* Art thou going to market in such a ragged attire?

*cacera* (Sad., II.) sbst., cousin on the father's side.

*caci*, *caci-caci* var. of *cəcə*, *cəcə-cəcə*.

*caci*, *cāci* Nag. (Sad.) syn. of *siraḥ* IIs. sbst., occurs in the names of the following birds: (1) *ḍacāci*, *siraḥcāci*, *ḍasiraḥ*; (2) *gaḷacāci*, *gaṛasiraḥ*; (3) *umbulcāci*, *umḷul-siraḥ*; (4) *ḍhelacāci*, *ḍhāḍāci*, *hānasiraḥ*, *hānacēṛē*, *gaṇsiraḥ*, *bagaria*.

*caciki* trs., to excite hopes of selling at a high price and so mislead into declining a good offer: *moḍhisi ṭakatem emaiṇa mente Soma cacikikṇa enate urj gelturī ṭakate kaina akirinakja*, Soma deceived me



by asking whether I would sell him my bullock for 20 Rs., this made me refuse an offer of 16 Rs.

*caciki-n* rflx. v., to delude oneself with vain hopes of higher offers: *mūlhisi takateṛa akiinīa mente cacikinjante tūndure gelturī takatee akirinakja*, flattering himself with the vain hope of selling (his bullock) for 20 Rs., he let it go at last for 16 Rs. after refusing better offers.

*caciki-ḡ* p. v., meaning corresponding to the trs: *enēḡe ale moḡhisi mōḡe takale omama mentele kajilja landa-landage, taēomte moḡhisiko omaitanre kae omkja, aleḡ kajite dane cacikijana*, at the start of the market we jokingly offered him 25 Rs. for his bullock, he afterwards refused people who offered him 20; he was certainly misled by what we had said.

**caco** I. adj., qualifying *hon*, a child which begins to walk.

II. trs., to teach a child how to walk: *dā tam hon, mosaiṛa caco'ia*, let me have thy child, I shall try to make it walk.

III. intrs. (of little children learning to walk) to toddle: *ne hon nādo cacobarāea*.

*caco-n* rflx. v., to toddle: *ne hon nālo cacobarāna*.

*ca-cḡ* syn. of *ciruhciruh*, jingle of *cḡ*, to kiss, denoting the smacking sounds of repeated kissing, I. sbst: *coḡṭinkoḡ cḡcḡ aīumlēdeii landakeda*, hearing the smacks of their mutual kissing, he laughed.

II. adj., with *sari*, same meaning.

III. intrs., to kiss each other with

a smack: *copḡtanreko cḡcḡea; cḡcḡ-jadako*.

*cḡcḡt* in adv., with a smack: *cḡcḡtanko copḡtana*.

**caco-didi**, **didi-caco** Nag. syn. of *jijy* Has. trs. caus., to teach one how to walk and stand.

*cacodidi-n* rflx. v., to walk and stand, to toddle.

N.B. The imperatives in use are: *cacodidi!* or *cacodidiḡe*, walk while I hold thee; *cacodidinme*, walk without support from me.

**cacu** Has. Nag. **cucu** Has. syn. of *tul* Has. *tulaṛ* Nag. trs., to carry some heavy object on the palms of one's hands, or between one's lifted hands, in entrđ. to *siḡiṛ*, to carry a light object on the palms of one's hands: *baksae cacujada*.

*cacu-ḡ* p. v., to be carried on the palms of someone's hands,

*ca-n-acu* vrb. n., (1) the extent of carrying on or between lifted hands: *canacuī cacukī hon miḡ gaūli jaked enkatageḡ id'kja*, he carried the child on his hands the distance of a whole league. (2) the action of carrying: *misa canucute koṭṭa jak dem idi-darja?* How far couldst thou carry this on thy hands at a stretch, without putting it down?

**cacu-au** trs., to bring a heavy object resting on one's hands.

*cacuan-ḡ* p. v., to be brought in the manner described.

**cacu-idi** trs., to carry away a heavy object on the palms of one's hands.

*cacuidi-ḡ* p. v., to be carried away in the like manner.

**cacu-rakah** trs., to lift a heavy

object on the palms of one's hands. *cacurakab-ḡ* p. v., to be lifted as just said

**cacu-urua** trs., to lift up on one's hands a heavy object and carry it outside : ne baksu *cacururume*.

*cicururua-ḡ* p. v., to be carried out of doors in the manner described.

**cā-da** sbst., litly., tea-water, i.e., tea infusion or tea ready for drinking : *cādāte tetan* cūṭaōṭaboa.

**cadam, caḍām** (Sad. ; Mt. *cadām*, a coin of very low value) sbst., a small coin, the fourth part of a pie.

**cadana-cadana** (Sad. *ḍacang-dacang*) syn. of *dacana-dacana*, *dumendameḡ*, *daculacḡ*, I. intrs., descriptive of the leaps or up and down motions of a galloping horse : *candiakan sadom s-keragee nirjare cadana-cadana jadue mena*.

*cadana-cadana-en* rflx. v., same meaning. *cadana-cadana-ḡ* p. v., used, like *cudidiḡ*, of a plough which advances by jerks, its up and down jumps being slighter than those described by *cacampaliḡ* or *caḡḍdumḡ* : *okotḡ ketḡ okotḡdo lebei enamente naḡal cadana-cadanaḡtana ad urika taranre-kin tagaltagaḡtana*, here the soil is hard, there it is soft, hence the plough advances by jerks, the bullocks getting shocks on their shoulders.

*cadana-cadanaḡtan, cadanaḡleka* adv., (1) of horses : *candiakan sadom cadana-cadanaḡtane miridintana*, the hobbled horse takes itself off with jerks similar to the leaps of a gallop. (2) of the plough : *naḡal cadana-cadanaḡtan rilkaḡtana*, the plough is jerked

along. (3) of men, in jokes and scoldings : *cadana-cadanaḡtane senbara-jada, kamido kaḡtana*, he runs about restlessly, but refuses to work.

**caḍḍa-buḍḍa** I. sbst., regular or irregular patches of colour : *uri mari namliate caḍḍabudda bangjana*, the bullock, having had cowpox, has lost its colouring in patches (owing to its loss of hair).

II. adj., (1) with *lija* : *caḍḍabudda lijae kirinaḡtada*, he has bought a cloth with a pattern of coloured designs. Also used as adj. noun : *cikan lijan kirinaḡtada* ?—*miad caḍḍabuddana aulḡ*. (2) piebald : *caḍḍabuddado ḡḡrā-ree boloakana, hendenido bangaiḡ*, the pied bullock has entered the stable, but the black one is not here.

III. trs., to make irregular coloured patches on a cloth : *lijae caḍḍabudda-keḍa* ; *ara lijana babḡ pundi lijaḡco caḍḍabuddakeda*, he has stopped the holes burnt in his red cloth, with white patches.

*caḍḍabudda-n* rflx. v., to make patches of colour on the cloth one is wearing : *s-ḡḡe caḍḍabuddanana*, he managed to get splashes of colour on the coat he was wearing ; *moṭaite kain caḍḍabuddanana*, Phāḡu hulaḡ honko peḡkakina, it was not through my fault if I got colour stains on my dress ; on the Phāḡ feast (Hindu) boys squirted coloured stuff at me with their syringe.

*caḍḍabudda-ḡ* p. v., to get irregular colour stains : *cilkate ama lija caḍḍabuddaiana* ?

*caḍḍabudda, caḍḍabudage, caḍḍabuddatan* adv., (1) with patches

## cadea

of colour: *alea urido hendeae, caḍlabuḍḍae* punḍia, our bullock is black, it has patches of white; punḍi *lija* <sup>teetanre</sup> *babyakan ara lijae uiuakada, caḍlabuḍḍatane* lelōtana, over a white cloth he wears a read one with holes burnt in it, he looks covered with colour patches; *ara lijara baby punḍi lijate caḍlabuḍḍagee* tepēḍtada, he has patched with white cloth the holes burnt in his red cloth. (2) syn. of *camkaḍ-cumkaḍ*: in irregular patches, without direct connotation of colour: *alea ramrado caḍlabuḍḍa omonakana; sanaga caḍlabuḍḍatanko* roaakada.

**cadea, cadea-cadea** I. abs. n., leanness, meagreness, thinness: *ne hoṛoṛa cadea saēōḥkoleka jomnūkqrejā* cūṭaōōa, the leanness of this man might disappear if he were to follow an European diet. *N. B.*—*Cadea* is not used for the leanness incident on old age, which is *rukūhrukūh*.

II. adj., used ironically of men and quadrupeds, gaunt, lean: *miaḍ cadeacadea* merome kirinaṭaia. Also used as adj. noun: *nī okoren cadea? cadea-n, cadeacadea-n* rfx. v., to become emaciated through one's own mistake: *ne hoṛo kuruia-kuruiaṭee cadeacadeanja.*

*cadea-ḡ, cadeucadea-ḡ* p. v., to become lean, emaciated, thin: *ne hoṛo cadeajana, daru haḍ kājāo* daṛia, this man has no flesh left; maybe he is not strong enough to saw trees.

*cadeacadeagge, cadeacadeatan* adv.: *cadeacadeaggee* hasujana or hasute

## caḍlom

*cadeacadeatane* rikajana, he has become lean through sickness.

**caḍkubandul** I. adj., with a tail which can be raised and flapped about: *miaḍ caḍkubandul* *tuū* *hijulena*, there came a jackal with raised, flapping tail.

II. intrs. (1) to raise the tail and flap it about: *caḍlome caḍkubanduljada*. The term seems to apply only to carnivorous animals (*kula*, tiger; *tuū*, jackal; *ramsia*, hyena; *tani*, wild dog) and of bushy-tailed domestic dogs, in entrd. to *leṭeṭe*, the simple wagging of the tail. (2) with *bandol*, streamer, or of flapping loin cloths, to flap about: *Nagurikoṛa bandol caḍkubandultana*, the long ends of the Naguri people's loin cloths flap about.

*caḍkubandul-en* rfx. v., to raise the tail and flap it about: *caḍlome caḍkubandulentana; tuū caḍkubandulentana*.

*caḍkubandul-ḡ* p. v., in the 2nd intrs. meaning: *bajan susuntanro botoḡra bandol caḍkubandulōa*, in the *bajan* dance, the long ends of the dancer's loin cloth flap about.

*caḍkubandultan* adv.: *tuū caḍkubandultane* *hijulena; botoḡra bandol caḍkubandultan* *rikaqtana*.

**caḍlom** I. sbst., (1) a tail: *urira gononāia puraōkeda, oṛṛ eikan caḍlomra kajim uruātana?* I have paid in full for the bullock, what more art thou telling me now about the tail (about the *caḍlomuti*)? (2) metaphorically, the end: *bḡreṛa olkoa oi caḍlomre?* Shall I write

their names at the beginning or at the end ?

Note the idioms : (1) *caḏlomte hiri*, to deceive by wagging the tail. Used in a material sense of the *kaḥkaḥ*, fox, which deceives a dog by waving its tail in the dog's face, so that the dog does not know where to bite. Also used metaphorically of people who offer such prettexts or excuses as cannot be discredited on the spot. (2) *caḏlom uduḥ*, to show one's tail, may mean : (a) the same as *caḏlomte hiri* : Buruhaturen Dondaharam dandemento paneko hundilena, soben paneko *caḏlome* udubaḏkoa, (b) to back out or keep out, from fear : Burumako aḏ Seldako simān repētandipli gopoḥ hobalena, baransare tarako gopoḥ-kena tarako *caḏlomko* uduḥkeda, (c) to turn one's back on work : am *caḏlomem* uduḥtana ; jomredoe tala-talana, kamiredo *caḏlome* uduba, when it is a question of eating he comes to the fore, if work is meant, he shows his back. (3) Jilina *caḏlom-kodope* calaḏtada ci kū ? Have you put to use the long tails (of bullocks) or not ? i.e., do you eat beef or not ? (4) *caḏlom ugur*, to draw back out of fear, ltly., to draw the tail between the legs : saḡgite mukādimale biriḏlā mendo tarako *caḏlomko* ugurrūrakeda, we were many to start the lawsuit, but several have backed out from fear.

II. trs., occurs only (1) in sacrificial formulas : ḡandekedam, *caḏlomkedam*....thou (spirit) hast punished us and found fault with us,

(2) in an expression very oddly used by old women. When they happen to let smth., v. g., a fish, slip from their hands, they say ; *caḏlomkiaiḥ*, *caḏlomkedaiḥ* or *caḏlomjanae*, *caḏlomjana* !

*caḏlom-en* rft. v., metaphorically, (1) to back and aid smb. in a lawsuit : ne laḡaire aiḡadoiḡ *caḏlomakana*, mundapārākiḡ orḡ bar horolekako bḡakana. (2) to walk at the end of a file : senaḡarenḡe, aiḡ *caḏlomena*. (3) of a pupil, to be the last in proficiency, to be at the tail end of his class, on account of laziness : ne hen itune daḡitana, laḡḡatee *caḏlomen-tana*.

*caḏlom-ḡ* p. v., (1) to get or grow a tail : tetaḡagakoḡ *caḏlom* hoḡjanro bandaakanko taḡna, kako *caḏlomrua-roa*, when the tail of a blood-sucker breaks off, it remains tailless, it does not grow a new one ; ne sim niraḡgee *caḏlomakana* (2) metaphorically, to come or lag behind : Somateko *caḏlomakana*.

Note the odd way in which crones, when startled or suddenly frightened, use the p.v., *caḏlomḡ*. When frightened by falling suddenly, they say : He ! *caḏlomjanaiḡ*. When they let something slip from their hand, they say : *caḏlomjanae*, *caḏlomjana* ! When startled by smb. who suddenly comes running, they ask : okoe nḡ *caḏlomjana* ? When startled by smth. that falls down, they exclaim : ciḡ nḡ *caḏlomjana* ? *caḏlomre* adv. of place, at the end, behind : *caḏlomrekoḡ*, they are at the end. The other postps. of place

or direction may be suffixed as well, and yield similar advs.: *caḍlomsa*, near or about the end.

**caḍlom-ipil** syn. of *jonḡipil*, sbst., a comet. The appearance of a comet is of bad omen to a Munda: it foretells for the land, in the course of the year, war, famine or epidemics.

**caḍlom-paṣsa** syn. of *caḍlomuti*, sbst., an extra duty, payable by a purchaser of cattle, goats or sheep, to the man who, at the time of sale, was grazing the animals. The rate is one anna per buffalo or bullock and half an anna per sheep or goat. This money is called *caḍlomuti*, the tail joint, because should the buyer refuse payment, the cattle-grazer will not let the animal go: gonora omcabakeate *caḍlomuti*ko asia gupikinimēte, after the price has been paid in full, they still exact the 'tail pice' for the cattle-grazer: dā *caḍlompaṣsa* ! kāredo kaia aṛaia, cut with the tail pice or else I will not let go the animal.

**caḍlom-puru** sbst., a cup made of a single leaf, the latter being pinned up, at its base only (Pl. XXX, 4). It is used only in sacrifices, whereas *boḍepuru* is pinned up in two places and serves for drinking beer.

**caḍlom-uti** syn. of *caḍlompaṣsa*.

**caḍra** Has. var. of *caḍra* Nag.

**caḍra-budra** var. of *caḍdabudda*.

**caḍṭa** I. sbst., the act of doing smth. immediately: amagā *caḍṭarāṭe* kūḥ sukukēḍea, we were much pleased because thou startedst at once.

II. trs., to do at once; *kamiḥ*

*caḍṭakeda*.

**caḍṭa-n** rflx. v., to start at once: *hiṛanae mentele atkarjūḍe taikena*, mēdom *caḍṭanjana*, we thought thou wouldst delay, but thou hast come at once.

**caḍṭa-ḡ** p. v., to be done immediately: *kami caḍṭajana*.

**caḍṭa**, *caḍṭaken* adv., at once, immediately: *caḍṭa hiḡṇe*.

**caḍṭa** I. trs., imitative of sound, to give a resounding slap: *caḍṭaḥae*. **caḍṭa-ḡ** p. v., to receive one resounding slap: *misagee caḍṭalena*.

**caḍṭaken** adv., with a *caḍṭi* sound: *caḍṭakene tabṛilja*.

**caḍṭa-bagel** trs., to give suddenly a resounding slap.

**caḍṭabagel-ḡ** p. v., to get suddenly a resounding slap.

**caḍṭa-caḍṭa** I. sbst., imitative sound of the clapping of hands of grown-ups during a song or dance, in cntrd. to *caḍṭecāḍṭe*, which imitates the hand clapping of children, or of grown-ups clapping not the palms but only the tips of the fingers: *tīṛa caḍṭacaḍṭa misamisā dumanāte kū topaoa*, the clapping of hands is not always drowned by the sound of the drum, i. e., it is heard in the moments of mellowed drumming.

II. adj., with *sarī*, same meaning.

III. trs., (1) to clap the hands: *tīḥ caḍṭacaḍṭakeda*, he clapped his hands. (2) to give one several resounding slaps: *hoṛoe caḍṭacaḍṭakja*.

**caḍṭacaḍṭa-n** rflx. v. to, clap one's hands: *susuntanre kūḥko caḍṭacaḍṭantana*.

**caḍṭacaḍṭa-ḡ** p. v., of hands, to be

clapped : *susunreko cūṇajana*, soben-  
koṇ tī *caḍḍacacḍḍaḍḍana*, they have  
got excited in the dance ; all hands  
are clapping.

*caḍḍacacḍḍatan*, *caḍḍakencaḍḍaken*,  
*caḍḍaleka* adv. : *caḍḍakencaḍḍakenko*  
*saṇṇijada* or *tabṇijada*, they are clapp-  
ing their hands.

**caḍḍa-paḍḍa** I. abs. n., (laudable)  
speed or despatch : *caḍḍapaḍḍataṇṇe*  
*tisina kami guduraṇṇajana*, kāre gapa  
enaa cabagṇea, thanks to our activity  
the work has been finished to-day,  
otherwise it could not be finished  
before to-morrow.

II. trs., to do smth. with despatch :  
*kamiko caḍḍapaḍḍakeda*.

*caḍḍapaḍḍa-n* rflx. v., same meaning :  
*kamireko* (or *kamiko*) *caḍḍapaḍḍa-*  
*ṇṇajana*.

*caḍḍapaḍḍa-g* p. v., to be done speedi-  
ly or with despatch : *kami caḍḍa-*  
*paḍḍajana*.

*caḍḍapaḍḍa*, *caḍḍapaḍḍage*, *caḍḍapaḍḍa-*  
*ṭatan*, adv., speedily, rapidly, with  
despatch : *caḍḍapaḍḍatan hijume* ;  
*caḍḍapaḍḍatan kamipe*, alope *ganam-*  
*ganamena*.

**caḍḍa**, **caṇṇa** (II. *chaṇṇā*, apart,  
alone, solitary) I. adj., also used  
as adj. noun, a man who has  
abandoned his wife or has been  
abandoned by her.

II. trs. caus., of a woman, to leave  
her husband : *ne kuṇi koṇae caṇṇakā*.  
*caḍḍa-n* rflx. v., to divorce one's wife  
or cause her to leave the conjugal  
roof.

*caḍḍa-g* p. v., to be abandoned by  
one's wife : *no hature api hoṇoko*  
*caṇṇaakana*.

**caḍḍa-buḍḍa**, **caṇṇa-buṇṇa** (Cfr. *caḍḍa-*  
*budda*) I. adj., done by plots and  
patches : *caṇṇabuṇṇa* *henerapea soko-*  
*raṇa lelada*, I have noticed that in  
your valley, the sowing is only here  
and there.

II. trs., to do smth. by patches  
without regular order : *siṇka niko*  
*caṇṇabuṇṇakada*, they have ploughed  
the field here and there. In this and  
in the other voices, when the context  
is insufficiently clear, *caṇṇabuṇṇa* is  
often affixed, in adverbial capacity,  
to the pred. which denotes the main  
action : *bōko laṭaḥcaṇṇabuṇṇakā* ;  
*loṇṇako siṇcaṇṇabuṇṇakada* ; *loṇṇako*  
*hercaṇṇabuṇṇakada*.

*caḍḍabuḍḍa-n* rflx. v., to sit or stand  
in irregular grouping : *tara atomāte*  
*dubidiṇṇe*, alope *caṇṇabuṇṇa*, sit  
down all in one compact group ; do  
not make little knots here and  
there.

*caḍḍabuḍḍa-g*, *caḍḍabuḍḍa-gg* p. v., of  
any action to be done disconnectedly,  
without order : *kānido caṇṇabuṇṇajana*,  
the tale was told in a desultory way,  
by bits.

III. adv., with or without the affxs.  
*ange*, *ge*, *ege*, *tan*, *tange*, modifying  
trs. pds., disconnectedly, desultorily.  
(The contrary is *tara atomāte*, from  
one end to the other uninterrupt-  
edly) : *caṇṇabuṇṇako herakada*, they  
have sown the field in places ; *iniṇṇa*  
*ūḥ caṇṇabuṇṇangeko laṭaḥkeda*, they  
cropped his hair in patches.

**caḍḍi**, **caṇi** feminine of **caḍḍa**, similar-  
ly constructed.

**caḍḍa** Nag. **caṇṇa**, **caḍḍa** Has.  
(Or, *caṇṇā*) syn. of *caṇṇe*, *caṇṇa*, *caṇṇi*.

Hence also the proper name *Caṛa*.

**I. adj.**, 1) bald, bald-headed : *caḍra* bō; *caḍra* hoṛo. (2) figuratively, denuded on top : *caṛa* buru, *caṛe* buru. It is also used as adj. noun, both of a bald head and of a bald-headed man : moḍ hoṛo daru subate suru-akane taikena, miaḍ sarā niraṛāgu-leḍi *caṛāraree* tabṛilja, a man was resting under a tree, a hanuman ape, gliding down, slapped him on the pate; miaḍ *caḍra* hijutana.

**II. trs. caus.**, to cause one to lose his hair : cordeako *caṛarakja*, spooks have made him bald.

*caḍra-ḡ*, etc., p. v., to turn bald : aṭteḡce *caḍrajana*. Note the idiom : *aleḷ* goṛa bēs alireḡe herlena eminreo apitaḷeka *caḍrajana*, our high field was sown in the required dampness, nevertheless there are some three bare patches in it.

*caḍragge* adv., to baldness, so as to make bald : cordeako *caḍraggeko* jalkja, the spooks licked him to baldness.

**III.** *Caḍra* occurs also idmly. in the cpd. *maḡcaḍra*.

**caḍra-lampi** Nag. syn. of *candila-kuriḷ* Has. (so called from a white patch on the back of the neck) sbst., Butastur teesa, the White-eyed Buzzard-Eagle.

**caḍri, caṛri, caṛeli** feminine of *caḍra*.

**caḍu** Nag. *caṛu* Has. syn. of *si-orḡ, siḷkocaḍu*, sbst., Ploceus baya, the Weaver-bird. The nests are bottle-shaped, and many hang from the same tree.

**caḍu** Nag. var. of *caṛu* Has.,

to throw into the water.

**caēa** (II. *chhāyā*, apparition) sbst., occurs in the Asur legend : tero *caēa*, thirteen adaptations to circumstances, i.e., versatility, craft. Note the common parlance phrase : baro bidia tero *caēa* clever and crafty, cleverness and craft (every word is taken from Hindi). They say also : haṭikuṭi *caēatee* lelrikana, he shows himself under all kinds of appearances.

**caēa, cāēa, cōēa** Cfr. *cāi*, I. sb-t., (1) *Cimex viridulus*, a thin, long, light-green, flying bug, emitting an intensely disagreeable smell. (2) another green bug, shorter and broader, not identified. Both kinds suck the milky juice out of the forming paddy grain which they thus kill. When in large numbers these insects destroy whole harvests. Cattle will not eat the straw of the rice that has been attacked by this bug. It is also called *babaren roko*, the paddy fly : *caēako* nekage har baiua : gosoakan uhuripatra baba talare ṭapabaṛaere, *caēako* nira begar mon-torkeateo, one can drive away the paddy bugs like this : if over the paddy, one waves about fan-like a withered twig of *Vitex Negundo*, these bugs will fly away without any incantation ; soben goṛababa *caēako* duḡkeda, the paddy bugs have settled on all the high ground paddy.

**II. adj.**, blighted by the paddy bug : buginaḡkodole irkena, *caēu* baba aṛile irea.

**III. trs.**, of the green bug, to turn

## caĉa-capuđ

## caĉ-coĉ

up on, to infect, the paddy : goĉa loĉonako *caĉakeda*, the paddy bugs have attacked the whole low field.

*caĉa-q*, *cāĉa-q*, *cōĉa-q* p. v., to be blighted by the paddy bug : aleĉ miad goĉa *caĉacabajana*, jaĉa kă janajana, enado tērotangea, mendo enarĉa busu uriko kako sukuatana, one of our high fields was invaded by paddy bugs, it gave no seeds, one can understand that, but the bullocks do not like the straw from that field !

*ca-n-aĉa*, *ca-n-āĉa*, *co-n-ōĉa* vrb. n., used of the amount of havoc played by the paddy bugs : birdisum bitarĉa rabal hitako *canaĉako* caĉakeda urĉi jakeđ enarĉa busu kako tumbuđtana, in the forest country the early kinds of paddy have been so blighted by the green bug, that bullocks will not even sniff the straw.

*caĉage*, *caĉacaĉage* adv., modifying *soan* : ne sirmarĉa goĉacauliko *caĉucaĉage* soana, high field rice tastes of the green bug this year.

**caĉa-capuđ** same meaning as *caĉa*. See *capuđ*.

**caĉako** har. Itly., to expel paddy bugs. It denotes the superstitious practice by which the Mundas attempt to force or ward off insect pests from their harvests. The exorcism is the same as in *rōg* har : caĉakoĉa rōg harmente kuriko bariaapia caĉako keĉre hatuate siagiturosa simān parom jakeđko dupilidikoĉa. As in all *rōg* har, a tiny chicken is abandoned alive on the spot. Any kind of

*rōg*, whether epidemic or insect pest, comes from the North or West, and must be driven East towards the Ganges. Harrakahere operana hobaoa, if they carry it to any other than the eastern boundary, they will get into trouble with the people to whom they carry it, whereas the neighbouring village never complains if it be carried to the eastern boundary.

*cāc*.....*cāc*.....(Sad. *cahc*.....*cahc*) disj., var. of *cā*.....*cā*.

**cāĉ-cōĉ** (onomatope) frequentative of *cōĉ*, I. sbst., the sound of dry things breaking or snapping in succession.

II. adj., with *sapi*, same meaning : *cāĉcōĉ sapiina aīnula*.

III. trs., to break dry things with a series of snaps : jaĉako *cāĉcōĉlana*.

IV. intrs., of dry things, to break with a series of snaps.

*cāĉcōĉ-q* p. v., same meaning.

*cāĉcōĉlan* adv., with a succession of snaps : rōĉ jaĉa *cāĉcōĉlan* hulagoa.

**caĉ-coĉ** cfr. *cōĉ*, *cōreĉ*, I. adj., of wood and branches, brittle, breaking easily : *caĉcoĉ* daru, a tree the branches of which snap easily ; daru *caĉcoĉraĉe* (i.e., *caĉcoĉgearaĉe*) neare kale dĉtana, we do not climb on this tree because its branches break easily.

II. trs., to break branches off easily : ne jaĉako *caĉcoĉdariam* ei ?

III. intrs., of branches, to break easily : bakaini daru *caĉcoĉtana*.

*caĉcoĉ-q* p. v., same meaning as intrs. : jaĉako handiakan cetanto sagiri harlena, soben *caĉcoĉjana*, the solid-wheel cart was driven over



## caṣ-cuḷ

the heap of brushwood, it is all broken.

*caṣcoṣtan* adv.: *caṣcoṣtan* hulagoa (or *petegoa*).

**caṣ-cuḷ** I. abs. n., of men, buffaloes and bullocks, alacrity, activity, briskness in walk and work: ne hoṛo *caṣcuḷo* mena eperaṇṇo mena, this man is active but quarrelsome; ne urī *caṣcuḷo* mena kaṣ-  
rao mena, this bullock walks briskly when ploughing, but it also pulls sideways.

**II.** adj., brisk and lively at work: *caṣcuḷ* urīle namakāia; ne urī *caṣcuḷdo* *caṣcuḷa* mendo kirikae kirioa, this bullock is smart enough but puts on no flesh; ne hoṛo *caṣcuḷa* ci kā?

**III.** trs. caus., to urge on briskly: purā alom *caṣcuḷkitā*, jeṭe j-rakana-  
kiṇa sompoakange, do not drive them too fast whilst ploughing, the weather is hot, they are sure to get overheated.

*caṣcuḷ-n* rlx. v., to be brisk, to work briskly: ne kerakiṇa alaṇi eteljaloge-  
kiṇa *caṣcuḷina*, as soon as one raises the goad these two buffaloes walk briskly; ne honko jāṇam acukore sidare meṭaibedanṇtakom, kūḷko *caṣcuḷina*, if thou expect work from these children, first give them sweets and they will be full of activity.

*caṣcuḷtan* adv., briskly: nīdo ṭundalire *caṣcuḷtane* senca, begar ṭundatedo kā; Samu *caṣcuḷtane* kamia,

**caṣcuḷ** I. sbst., the squeaks of several musk shrews, in cntrd. to *cuḷcuḷ*, repeated squeaking of a

## caṣḷa

solitary musk shrew (*caṣcuḷ* and *cuḷcuḷ* being different frequentatives of *cuḷ*): eundikoṇ *caṣcuḷm* aṭumḷa ci?

**II.** adj., with *sari*, same meaning.

**III.** intrs., of a number of musk shrews, to squeak: eundiko *caṣcuḷjāda*. *caṣcuḷ-n* rlx. v., same as intrs.: eundiko *caṣcuḷntand*.

*caṣcuḷtan* adv.: eundiko *caṣcuḷtanko* raṭana.

**caṣḷa** I. abs. n., love of pleasure: *caṣḷatee* goḡgiriakana, his fondness of pleasure is excessive; *caṣḷae* sadaṭtana, he does not mind enduring any hardship to satisfy his love of pleasure, he never finds that pleasure is bought too dear; ne hoṛoṇ *caṣḷa* goṭa haturenkoṇ soṛoso-  
jana, his fondness of pleasure outdoes that of any one else in the village.

**II.** adj., (1) festive, destined for show or pleasure: *caṣḷa* kapi, *caṣḷa* nakj, *caṣḷa* lija, *caṣḷa* soṭa lelsugaṛa-  
mentē baiakana kimiredo purāsa kā lagaṭṭoa, an ornamental axe, a nice comb, a gala-dress, a showy cane are meant for parade and not often made use of. (2) pleasure-sick, fond of, or keen on, pleasure: *caṣḷa* hoṛo susun, dumaṇ rū, rutu oroṇ, piṭite senbara, enleka khūḷ sanā inia monre mena, a pleasure-seeking man carries in his mind a strong inclination for dances and drumming, playing the flute and doing the mar-  
kets. Also used as adj. noun: *caṣḷako* dumaṇ sarijādḷoge euruḍeuruḍkoṇ, lovers of pleasure are on hot coals as soon as the dance drum strikes up.

III. intrs., to be fond of pleasure : en haturenko *caëlatana*.

IV. intrs. imprst., to feel keen about a certain pleasure party : purage ei *caëlajaqma* ?

*caëla-n* rflx. v., to be, at the moment of speech, bent on pleasure : tisia letëkane *caëlanjana*.

*caëla-q* p.v., to become pleasure-seeking : sidamanate nãdo puragee *caëlanjana*.

*caëlange* adv., in an extraordinary manner, so as to look nice and attract attention on the pleasure-field : *caëlangee* laëabakana.

**caëla-maëla** jingle and syn. of *caëla*. As adj. noun, it frequently occurs in songs : okorega, *caëla-maëla*, okoregam dubakana ? Where, thou who art so fond of pleasure, where art thou sitting instead of going to the dance ?

**caëman** (Sad.; Or. *chaymân*, spirited away, gone) sbst., optic illusion caused by trick or jugglery, but ascribed by the Mundas to magic powers through incantation, *montorra jôrte* : neare jetan *caëman* banoa, asaltegee rikaqtana : there is no delusion in this (in gymnastics), the feats are performed in reality.

II. adj., with *hoço*, syn. of *badigar*, a juggler : miaq *caëman* hoço hijulena. Also used as adj. noun : miaq *caëman* hijulena.

III. trs., (1) syn. of *mangri*, with the name of a spirit as sbj., to juggle a man away, to make a man disappear altogether : Bûâëharam ikir cetanre sítane taikena, bonagado sam keça, arárá, naéal oço hoço *caëman-*

*kedkoa* ; ente en ikir Bûâëburáikir sakijana, Old Buac was ploughing his field above an abyss when a bonga spirited him off along with buffaloes, yoke, plough and all ; from that time the abyss was called Buac-buraikir. (2) with *meq* as d. o. or with a a double d. o., to delude the eyes of onlookers by magic powers : badigarko horokoa meqko *caëmanjuda*, otereko taina, rope-dancers delude people's eyes : they do not in reality walk on the rope but remain on the ground ; *caënabaëna* horoko meqko *caëmanhua*, jugglers cheat our eyes, by magic.

*caëman-en* rflx. v., figuratively, to slip away unobserved : nãgele lellja, miqgarikaq kotee *caëmanenjana* ? kale mundikja, we saw him just now : in so short a time where did he hide himself ? We did not notice his leaving.

*caëman-q* p v., (1) to be juggled away by a spirit : Bûâëharam hantaree *caëmanjana*. (2) to get one's eyes deluded, to experience a hallucination : sobenko meqle *caëmanjana* ; aleq meq *caëmanjana*.

*meqcaëmange* adv., so as to delude the eyes. Idmly., of a short-lived baby, they say : *meqcaëmangee* kullja, God sent it like a *deceptio visus*, like a mere phantom, like an evanescent dream.

**caëna-baëna** I. sbst., juggling passes : jatrare *caënabaënakoiq* lelkena : *caënabaënatee* asulentana.

II. adj., *caënabaëna* hoço, a juggler. Also used as adj. noun : jatrare *caënabaënakoiq* lelkedkoa.

## cagaḍ-cogoḍ

III. trs., to change one's mind again and again, to alter a date time after time : aminana alom cañnabañnalea mente purasa arandikore kajioa, it often happens before a marriage that one party says to the other not to change so often its date.

cañnabañna-n rflx. v., especially of children, to be fickle, wayward.

cañnabañnatan adv., to (speak) irresolutely, ficklely, shiftingly or with self-contradictions : cañnabañnatan alom rikaea (or alom rikana, alom kajia), okoam lelana ena sojete kajime, do not contradict thyself, speak straightforwardly.

cag var. of *cg*.

**cagaḍ-cogoḍ, cagar-cogor** Nag. (Sad. *cakae-cokoe*) syn. of *hikajaki* Has. I. sbst., the walking with parted legs owing to itch or other sores : cagaḍcogoḍrate sekerage kae tebakeda.

II. adj. : cagaḍcogoḍ hoṛo, a man who walks with his legs apart. Also used as adj. noun : miad cagaḍcogoḍ hijutana.

III. intrs., to walk with one's legs apart owing to itch or sores : cagaḍ-cogoḍjadae.

cagaḍcogod-en rflx. v., same meaning.

cagaḍcogodtan adv., modifying *sen*, same meaning.

. **cagaē, cagaē-cagaē** syn. of *jandui-jandui*, *janduijandui*, I. sbst., the slow run of dogs : tuiko cilekako senca ?—setako cagaēge tōreme, how do jackals advance?—Running slowly as dogs, ltly., remember the slow run of dogs.

## cagar

II. adj., with *sen*, *nir*, the quiet, slow run of dogs : setako cagaē-sen (or *nir*) kacim lelakada ? Thou must have noticed the way a dog has of running slowly.

III. intrs., of dogs, to trot : seta cagaēkeda or cagaēcagaēkeda. Sometimes, jokingly, of carriers or other people : dolabu cagaēna nādo, come, let us trot a little, let us walk very fast now.

cagaē-n, cagaēcagaē-n rflx. v., same meaning : setako cagaēcagaēna.

IV. adv. : cagaē with the afxs. *ange*, *ge*, *oge*, *leka*, and cagaēcagaē with or without the afxs. *ange*, *ge*, *oge*, *lan*, *tange*, modifying *sen*, *nir*, *seno*, *hija*.

**cagar, cagāra, cagra** Nag. **caagar, caagāra, caagra** Has. I. sbst., a rent, a tear in cloth, paper, etc. : naminana marana cagar niminana sutamte kā tukuipuraōoa, for mending so big a tear, that much of thread will not suffice.

II. adj., with *lija*, a torn cloth : cagar lija tukuiruaratam.

III. trs., (1) to tear a cloth, a piece of paper, etc. : bakpire bolotane taikena janumtare lija cagaēkeda. (2) to tear off a branch from a tree. In this meaning it is used like *coagar, coagara* Has., in entrd. to *coagere, henjere*, to tear off a twig or a leaf, and to *carai, carāra, carāraō, tarar*, used of very large branches torn off by the wind, by the united efforts of a group of men or by an elephant. N. B. In Nag. it is also used in the same idioms as *hah*.  
cagar-en rflx. v., to tear one's

garments to pieces, from rage, grief, etc. : *lijae cagarentana*.

*ca-p-agar* repr. v., to tear each other's garments : *opotakenakia*, *lijakia capagarjana*.

*cagar-p* p. v., (1) of cloth, paper, etc., to get torn : *lija cagarakana*. (2) of branches : to be torn off.

*ca-n-agar* vrb. n, (1) the extent of tearing : *canagare cagarked* *baran muli paromutertada*, he tore a cloth in two pieces, he tore a cloth over its whole length. (2) a tear or rent : *en canagar tukuiruaptam*. (3) the act of tearing : *misa canagardoin* *tukuiruaptada*, orgee *cagartada*, he tore his cloth, I repaired it, he has torn it once more.

**cagāra-cogōra, cagāra-congōra, cangāra-congōra** Nag. jingles of *cagar*.

**cagar-cogor** var. of *cagacogod*.

**cag-bagel** var. of *cabagel*.

**cag-ceg** var. of *cage*.

**cagken** var. of *caken* (modifying *mg*).

**cagra** var. of *cagar*.

**cagra-cogra, cagra-congra, cangra conggra** vars. of *cagōracogōra*.

**cahaḥ** var. of *cāḥ*.

**cahal-cuhul** Nag. (Sad. *cululia*)

I. abs. n, smartness, activity ; unscrupulousness in business transactions : *ne hoṛo cahalcuhul mena*.

II. adj, (1) with *kami*, active, quick work : *cahalcuhul kamite nea cabatajana*. (2) with *hoṛo*, smart, active, unscrupulous in business : *inj cahalcuhul hoṛo enamentee daṛigea*, he is an active and unscrupulous fellow, therefore he will succeed.

*cahalcuhul-en* rflx. v., to exert oneself, to be restlessly active : *cahalcuhulentanac*.

*cahalcuhul-p* p. v., to get into a habit of activity, smartness, unscrupulousness : *khūbe cahalcuhuljana*.

III. adv., actively, quickly : *cahalcuhule kamia*.

**cāi** I. adj., (1) of paddy seeds or rice grains, very thin, half empty : *cāi babako bar haṭale aturnantada*, we got two shovelfuls of half empty husks in the winnowing (2) of laths, split very thin : *cāi batako kabu lagaōca*.

II. trs., to split bamboos or wood too thin : *cāikedam*, kamire *kā jogaōca*, thou hast split it too thin, it can no more be used.

*cāi-p* p.v., (1) of bamboos or wood, to be split too thin : *cāijana*. (2) of rice, grains, to grow too thin *ne baba cāijana*, *naḍo peteteo kā tigea janateo kā*, *en talamalarea*, this paddy has grown very thin, half-empty grains, they are neither husk nor full grain, they are something between.

*cāige, cāicāige* adv., so as to be too thin, (1) of bamboos or wood : *cāicāigee catakeda*. (2) of paddy or rice : *goḡgosojan baba cāige caālica*, paddy that has withered gives very thin rice.

**caila** (Sad. II.) Isbat., chips of wood, shavings.

II. trs., to chip, to squander good wood by useless or careless chipping : *gupihonko bugin daruko cailgecabakeda*.

*caila-gḡ* p.v, to be chipped, to get

## cailq-sān

covered with chips: maraŋ daru maŋa crage *cailagoa*, heaps of chips cover the ground where big trees are being felled; maparange *cailq-jana*, the chips are large. Note the idiom: naŋgaŋ ote sitaŋre *cailagoa*, a mixture of clay and red earth is thrown up in clods by the plough.

*ca-n-silq* vib. n., (1) the amount of chipping: daru laŋaŋre *canailqko cailakeda* moŋ bāromteo k̄a cabajana, they made such a heap of chips that there was no taking them away in one load. (2) the chips cut off: sida *canailq* sobenko idicabakeda, nado tačomte cailaakana, they have taken away all the chips cut on the first day; this was chipped afterwards.

**cailq-sān** sbst., chips used as fuel: paraŋando banoa *cailqsaŋtele* manditana, there is no firewood split, we cook with chips.

**caŋa-cuŋa** (Sad.; Or. *caē-caērnā*, to give a sbrill or grating sound) I. sbst., the spurting noise of milk when milking a cow: *caŋcuŋiŋa* aŋumjada.

II. adj., with *sari*, same meaning: *caŋcuŋiŋa sari* aŋumotana.

III. trs., to milk with a spurting noise: gaikoe *caŋcuŋiŋajūkoa*; toae *caŋcuŋiŋajada*.

*caŋcuŋiŋa-q* p.v., to be milked with a spurting noise: gaŋ *caŋcuŋiŋaqtana*; toa *caŋcuŋiŋaqtana*.

*caŋcuŋiŋatan* adv., modifying *tūāi*, *sari*: maharako toa *caŋcuŋiŋatanko* tūāia, cowherds, in milking, spurt the liquid (against the side of the vessel).

## cāka

**caŋa-cuŋatan** adv., plural form of *caŋcuŋen*, modifying *senq* or *rikan*, to withdraw displeased, singly or in a body and hurriedly: gomko dasikoe eraŋkedkoā, *caŋcuŋiŋatanko* senqjana.

**caŋpi-jān** syn. of *loŋoŋsokoŋ* sbst., *Sesbania aculeata*, Pers.; Papilionaceae,—an annual shrub, 1 to 5 ft. high, with weak prickles, pinnate leaves and 20 to 40 pairs of leaflets, 1 to 1½ inch long. Its yellow flowers are dotted with black.

**caŋt**, **caŋti** (Sad. II.) sbst., a lunar month, beginning with the new moon and corresponding more or less with March.

**cāk**, **cāka** (II. Sk. *cakr*; Mt. Sad. *cāk*) sbst., a wheel, i.e., a cart wheel, a potter's wheel, an engine wheel, a watch wheel: ghaŋire datiaŋkan *cāk* mena, a watch has coggled wheels.

**caka** IIas. **cakaŋ** Nag. (II. *cakknā*; Sad. *cakək*) I. sbst., a taste before buying, taken to judge the taste of beer, tobacco, etc., previous to purchase: *caka* omairame.

II. adj.: *caka* ili, *caka* tamāku, a little beer, a little tobacco, given to try its taste.

III. trs., to try the taste of smth., to sample an intended purchase: *cakaŋleatq* cileka aŋkaroa, let me taste it to see what it is like. N. B. This term does not imply "taste" as a sensation, for which *sibil* is used, but only as a test.

*caka-q*, *cakaŋ-q* p.v., to be tested for the taste: arki *cakalena* ci k̄a *cakalena*?

## caka

*ca-n-aka, ca-n-akad* vrb. n., the act or the number of acts proving the taste of smth. : *canakae* cakakeda siben dokāne puraōutertada, he sampled (tobacco) at so many stalls that he made the round of all of them ; *misa canakate* kâ mundjana, orq misaina cakalea, I have not tasted it properly, let me taste it once more.

**caka** sbst., a large brass waterpot.

**cakah-bagel, cakoh-bagel, cakō-**  
**bagel** trs, (1) of pigs, to make only once the crunching sound peculiar to them when they eat. (2) of men, to make only once a crunching sound in chewing a tough substance.

**cakah-cakah, cakoh-cakoh, cakō-**  
**cakō, cakō-makō** (the last used only by children and youths) (Sad. *cakup-cakup*; Mt. *cakeak*) I. sbst, (1) the crunching sound peculiar to eating pigs. (2) the sound made by the chewing of some very tough substance : *cakahcakabiq* aiumla.

II. adj., with *sari*, same meaning : *cakahcakah sariina* aiumla.

III. trs., (1) to eat noisily some very tough substance : *munga arae cakō-juda*. (2) figuratively, to eat with zest, to enjoy what one eats : *miad eôrêle ladkijele cakōmakokija*, having roasted a bird we ate it with relish.

IV. intrs., (1) of pigs, to eat with the crunching sound peculiar to them : *cakahcakahjudae*. (2) of men, to eat noisily something tough, in entrd. to (a) *tagoŋ*, to eat noiselessly ; (b) *raŋurulu, raŋuratu, ruŋurulu*, with various degrees of noise, to grind or break under the teeth

## cakacaka

something hard, v. g., bones ; (c) *reŋe-reŋe*, to crunch, v. g., a grain of sand, a half cooked grain of rice ; (d) *radtaken tagoŋ*, to break a number of bones together with a snap of the teeth. (3) of men, to eat with relish, to enjoy what one eats. Thus employed, the term does not connote any audible noise.

*cakahcakab-en, cakōcakō-n*, etc., rflx. v., same meanings.

*cakahcakah-p, cakōcakō-p*, etc., p. v., (1) of a tough substance, to be chewed noisily : *ne cakarah meromjilu nādo cakāhcahcahajana*. (2) to be eaten with relish.

*cakahcakahlan*, etc., adv, with *jom* same meanings as the intrs. : *cakahcakohlanc jomtana*. (2) with *sari* : *cakahcakahlan saritana*.

*cakahkencakahken*, etc., adv., used of a slow, more or less intermittent, noisy chewing.

*cakahken, cakohken* adv., modifying *jom* in the same meaning as *cakah-bagel*.

*cakahge, cakahcakahge* adj, used of eatables which cannot be disposed of without some crunching sound : *mungaara cakahgea* or *cakahcakahgea*. The term is also used as a noun : *mungaara jaimin isinreo jati nekan cakahge* or *nekan cakahcakahge*, however long one cooks munga leaves, they will always remain tough and be eaten noisily, they are like that.

**cakacaka** (Sad. *cakeaka*) I. adj., saucer-shaped, flattishly expanded (not used of small vessels) : *cakacaka pilaiŋi*, a broad and flat-mouthed

## cākācikan

plate; *cakacaku* catar, an umbrella with ribs nearly horizontal, *cakacaku* tupi, a broad-brimmed hat; *cakacaku* ora, a flat-roofed house. The term also denotes larger vessels or baskets of which the mouth is broader than the body. Its contrary is *hurumkua*, broad-bellied and narrow-mouthed.

II. trs., (1) to turn out (pottery, basket work) broader at top than at bottom. (2) to make smth. with a flattishly expanded border, v. g., a broad-brimmed hat.

*cakacaku-g* p. v., to be shaped as just described: *pilaŋi cakacaku-akuna*.

*cakacakatan* adv., saucer-like.

**cākācikan** (Sad. Or. *cikan*, oiled, smooth, glossy) I. adj., with *horo*, (1) well rubbed with oil. (2) accustomed to eating clean things prepared with oil.

II. trs., (1) to fry nicely, to prepare things with oil or clarified butter, to be in the habit of eating clean fried things: en *horo cākācikan-jada*, that man is wont to eat things cleanly fried; *aminan cākācikante* ape Belaïtrenkoŋ mačom baiakana, the blood of you, Europeans, is made up of many delicacies, Itly., by eating so many clean, fried things. (2) to rub well with oil: *bōe cākācikan-tadu*.

*cākācikan-en* rflx. v., to rub one's body with oil: en *horo kamiudamdo* banoa, *hōmo bāri cākācikan*, or *hōmo bāri cākācikanena*, that man has no habit of work, he thinks only of rubbing his body with oil and making himself spruce; ūbe

## cakaŋ-labar

*cākācikanenjana*, he has rubbed his hair with oil.

*cākācikan-g* p. v., to be fried or prepared with oil or clarified butter.

*cākācikan*, *cākācikantan* adv., (1) with *jom* to be in the habit of eating things cleanly fried in oil. (2) with *rikan*, to rub well one's body with oil.

**cakaŋ** Nag. var. of *caka*.

**cakaŋ** Has. syn. of *najompicki* Nag. sbst., *Typhonium trilobatum*, Schott; Aroideae,—a tuberous, stemless herb, 10—12" high, with hastately 3-lobed leaves, common among grass in thickets.

**cakaŋ** Ho, I. trs., to deceive by a lie: *cakaŋkedleae*.

II. intrs., to lie; idiom *cakada*, maybe thou art lying; *cakaŋtanam*.

*ca-p-akaŋ* repr. v., to deceive each other with lies.

*cakaŋ-g* p. v., to be deceived by a lie.

*cakaŋi* noun of agency, a liar.

**cakādabadaŋ** trs. caus., to drag along emb. so fast that he has to run.

*cakādabadaŋ-en* rflx. v., to resist while being dragged along hurriedly; to run while being dragged along, in entr'd. to *hecooden*, *hicacorōn*, to walk while being dragged along. *cakādabadaŋ-g* p. v. to be dragged along hurriedly in spite of resistance. *cakādabadaŋtan* adv., with *rika*, *rikan*, *rikuŋ*, same meanings.

**cakaŋ-kaji** sbst., a lie.

**cakaŋ-labar** trs. and intrs., to lie and deceive.

*cakaŋlabarni* noun of agency, a liar

**cakaq-sumar**

and deceiver.

**cakaq-sumar, cakaq-urum** trs., to recognize by taste.

*cakaqsumar-q, cakaqurum-q* p. v., to be recognized by taste.

**cakādum, cakdum** trs., (1) without p. v., of animals and especially bears, to rise on the hind legs and catch or crush with the forepaws: sadom *cakādumkja*, the horse reared, then crushed him with its forefeet. (2) idmly., to stumble against: nubare senjade taikena muṭni *cakdumla*, he was walking in the dark and stumbled against a fallen tree.

*cakādum-en* rflx. v., to stumble against smth.: muṭureo *cakādum-enjana*.

*cakādum-q* p. v, idmly., (1) to stumble against smth.: muṭuree *cakādumjana*. (2) of the plough, to bump and jump instead of furrowing steadily: delakore na'al *cakadumliqtana* miado kainā gaōdapia-tana, the plough goes on bumping on the clods, I cannot even once drive it into the soil.

**cakaq-urum** syn. of *cakaqsumar*.

**cakameil** I. adj., (1) with *dq*, the water of an inundation: *cakameil* dā hijūtana, a flood comes on the riverside; nekan *cakameil* dare ari hagotanre kã keseddaṭioa, if in such an inundation the embankment gives way, it will be impossible to stop (the rush of water or the gap). It is also used as adj noun: alomā, alomā mentele manakja mendo en *cakameilreece* kaburōnjana, we tried to prevent him and said: don't,

**cakar**

don't, but he ran into the flood. (2) with *loōōa*, a flooded rice-field: *loōōa cakameil rikajana*, the rice-field has become inundated.

II. trs., to inundate: tisinaā bāri goṭa sokorac *cakameil'keila*.

III. intrs., in the df. prst., (1) with *dq* as sbj, to become inundating: *loōōara dā cakameiltana*, the water inundates the rice-fields. (2) with *loōōa*, *piṭi* etc., as sbj., to become inundated: gara atomra piṭi soben *cakameiltana*.

*cakameil-q* p. v., to become inundated, or be inundating: *loōōarada cakameiljana*; *loōōa cakameiljana*.

*cakameiltan'*adv., so as to inundate or be inundated: *loōōa cakameiltan pereakana* or *rikaakana*; *cakameiltan dā perejana*; dā *cakameiltan menā*.

**cakapanda** I. abs. n., lack of steadiness at work: ne hoṭoā *cakapanda janaōre* nekagea.

II. adj, inconstant in work: *cakapanda* hoṭoko kamijadra munda kã namoa, it is impossible to form an idea of the work done by fickle people. Also used as adj. noun: nã janaōre nekan *cakapanduge*.

*cakapandu-n* rflx. v., to be just now unsteady in work: aminara alom *cakapandana*, jetan kami kã pokōtooa, do not be so inconstant, no work will be properly done.

*cakapanda-q* p. v., to develop a habit of working desultorily: puragee *cakapandajana*.

*cakapandatan* adv., with *kami*, to work without constancy.

**cakar** (Sad.; II. *cak'la*) I. sbst., breadth: nearā *cakar* ciminara menā?



## cakar

How broad is this? *marana lijaḷe kirinaakada, cakarte bar muka, jiliḷe gel muka*, we have bought a piece of cloth two cubits broad and ten cubits long; *ne lijaḷa cakar aḷ jiliḷa midgea*, this cloth is square, ltly., its breadth and length are the same.

II. adj., broad, absolutely or comparatively: *aleḷa oḷa purā cakargea*, our house is very broad.

III. trs., to make smth. broad: *ca-kareme*, make it broad; *miḷ muka cakareme*, make it one cubit broad. *cakar-en* rslx. v., to increase the extent of the row or circle in which people are standing or sitting: *purā alope cakarena*, rumjulanpe, do not extend too much your row or circle; i.e., stand or sit closer to each other, reduce your distances.

*ca-p-akar* adj., with a pl. noun, 'all of them broad': *ne oḷa capikargea*, all these houses are broad.

*cakar-ḡ* p. v., (1) to be made broad, to be broad: *ne oḷa ciminana cakar-akana?* How broad is this house? (2) to get a broad plot to work upon: *inido puragee cakarjana*, readenagaḷpe, that man is alone on a plot broader than the rest, help him to plant (the paddy seedlings).

*ca-n-akar* vrb. n., the amount of width given to smth.: *ne oḷa cana-karko cakarkedā hupinaḷekage jiliḷaḷo kā barabarioa*, they have so made this house that its breadth nearly equals its length; it is nearly square. *cakarge, capakarge* (the latter always referring to a pl.) adv., so as to give width: *lijaḷo capakargeko tenakada*,

## cakaḷaḷ

they have woven broad cloths.

IV. in the cpd. *jiliḷa cakar*, sbst, length and breadth, surface, relation of breadth to length: *ne lijaḷa jiliḷa cakar midgea*, the breadth and length of this cloth are the same, i.e., this is a square cloth.

V. Affixed to trs. prds., v. g., *bil-cakar, calucakar, dulcakar, roccakar*, etc., it means: making the result of the action broad or broader: *paṭi bilecakareme*, spread out the mat fully or spread out a second mat near that already on the ground.

**cakāḷaḷ, cakḷaḷ** adj., of catables, very tough, in entrd. to *caḷonta*, used only of vegetables: *jilura sir oḷo ūr cakāḷaḷgea*. Also used as adj. noun: *nekan cakāḷaḷ daṭahasu-jadi cilekae jomdaṇia?* How can a man with a tooth-ache eat such tough things?

*cakāḷaḷ-p* p. v., occurs only in the df. past ts: *ne jilu purā cakāḷaḷjana*, enamente kaē tagoḷdaṇiaḷa, this meat is very tough, he was unable to chew it.

*cakāḷaḷge* adv., modifying *tagoḷ*: *cakāḷaḷge tagoḷoa*, it is chewed with difficulty.

**cakaḷaḷ** (Sad. *cakḷā*) I. adj., (1) of catables, var. of *cakāḷaḷ* (2) of the soil, hard to plough: *camṭai ote cakaḷada*, soil which is meagre, but not sandy, is difficult to plough. Also used as adj. noun: *nekan cakaḷaḷko rūroakan dipli sitanre daraḷakan naḷal kupilidia*, when one ploughs such hard dried-up soil, the plough if set for deep cutting, simply jumps over the

clods.

II. *trs. caus.*, to spoil the ground by an admixture which makes it difficult to plough: *edkan hasa haraderte ne ločonape cakaŋadkeda*, bugginge honaŋ taikena, by bringing in bad earth, you have made this low field difficult to plough, it was good soil formerly.

*cakarad-ŋ* p. v., of soil, to be rendered difficult to plough: *ne ote cuŋmedŋ hasa atuaderjanāte cakaradjana*, black-noduled clay having been thrown in by a flood, this field has become difficult to plough. *cakaradŋe* *adv.*, modifying *sī*: *ne ote aliakan eā rūoakan cakaradŋe sīon*, this field, whether moist or dry, is always difficult to plough.

**cakatiŋ** poetical parallel of *hiatiŋ*,

I. *sbst.*, regrets, mourning and lamentations: *Namare hiatinado dirileka nātalejan*, *Namare cakutindo sakamleka dōpalijan*, thy regrets were heaped up like layers of flat stones, they varied, wandering from one object to another just as dry leaves are blown about by the wind.

II. *intrs.*, to grieve and think with intense longings for persons or things of the past. Occurs mainly in the epd. *hiatiŋcakatiŋ*.

**cakaŋcakaŋ** Nag. I. *sbst.*, (1) the sound of masticating very tough (*cakaŋad*) catables: *cikanako jom-kena honko*, *cakaŋcakaŋ bāriiŋ aiumlā neldo kainā nellā?* What were the children munching? I heard only the sound and did not see. (2) the sound made by babies

at the breast when sucking with excessive eagerness.

II. *adj.*, with *sari*, same meaning. *cakaŋcakaŋ sari aiumotana*.

III. *trs.*, to chew audibly: *cikanam cakaŋcakaŋjada?*

*cakaŋcakaŋ-en* Nag. *syn.* of *cogoro-cogoron* Has. rlx. v., to suck noisily: *tala gaŋtalekae cakaŋcakaŋenjana enreo toate kae biotana*.

*cakaŋcakaŋtan* *adv.*, (1) with *sari*, *jom*, *tagoŋ*. (2) with *sari*, *nunū*: *cakaŋcakaŋtane nunūtana*.

**cakārā** (Sad. II. *cakhū*) I. *sbst.*, a relish, some eatable which improves the taste of things. This is used *sbtlly.* only for the things they eat now and then by little bits in order to sharpen the taste whilst enjoining rice-beer, mahua brandy or fermented fan-palm juice. Some of the titbits used by the Mundas are: (1) bacon-rind, raw skin of goats, bullocks or buffaloes just slaughtered. A piece of fresh skin is cut up into tiny squares, which are fried quite crisp. (2) the small intestine of the same animals. These, after cleaning, are plaited in threes and when fried crisp served up in little bits. The larger entrails are treated like the fresh skins. (3) little curried meat squares with grains of rice. (4) various pulses or vegetables suitably parched or spiced.

N. B. Idmly., this word occurs also in the epds. *sabacakārā*, a song wherewith to season beer-drinking; and *mocacakārā*, talking for the mere sake of talking.

## cāken

II. trs., (1) to use as a relish (with fermented drinks): eṭaḡa banoṛe simbu *cakārāia*, if there is nothing else, let us, for a relish to our drink, roast a fowl. (2) to spice one's beer with some dainty morsel of food: ilibu *cakārāea*. (3) with *mandi* as d. o., to flavour with stew or curry one's meal of rice, i. e., to have enough stew or curry for one's plate of rice: aminara uture *mandi* kam *cakārākeda*, though there was so much curry, thou didst not make it suffice for flavouring thy rice; miḡ sakam sīnaraṭe *mandim cakārāea* ei kā? Wilt thou have enough flavour for thy rice with a leaf full of stewed Bauhinia? N. B. The stew or curry is not mixed with the rice, but eaten in little lits.

*cakārā-ḡ* p. v., (1) to be taken as spice or condiment with beer or rice: moḡ teḡa būṭuina pōṭala, soben *cakārācabajana*, I poured boiling water over one seer of roasted gram, it has all been used up as rice-beer relish; *mandiḡ tisiṇa mungaara cakārājana*. (2) with *ili* as sbj., to be seasoned with a relish: jojo ili hupinaḡ marciakan honḡa aṛaḡ kā *cakārāoa*, sour beer will not be made palatable by any vegetable titbit to which Spanish pepper has been grudged. (3) with *mandi* as sbj., to be spiced with a suitable quantity of stew or curry: moḡ duburi utute bar cipi *mandi kā cakārāoa*, one cupful of stew is not enough for two plates of rice.

**cāken** adv., modifying *aṛe*. See *cābagel*.

## caki

**cāken**, adv., (1) with *mḡ*, imitative of the sound made by the cutting of a sapling or a goat's head, with one stroke of the axe. (2) descriptive of a pungent pleasing taste lasting but for a moment: *cikene* jalkeda ente kaajana.

**cāken-cāken** frequentative of *cāken*. See *cācātan*.

**cāken-cāken** adv., (1) with a pungent and agreeable taste. See under *cageḡ*. In this meaning it is syns. with *cikeneḡken*. (2) imitative of the sound of clean cutting (as of heads of goats or saplings) with a single stroke of the axe. The diminutive of this is *cikeneḡken*. (3) with *calu*, imitative of the sound made by hoeing in damp clay (*nārāka hasa*) or in clay mixed with red earth (*nārāgai hasa*): *cikeneḡkene* calujada. In this meaning too *cikeneḡken* is used as a diminutive.

**cāken-cēken** syn. of *cageḡtan*.

**caki** (Sad.; Or. *cakkā*, a loaf of molasses) I. sbst., a measure for molasses: a cuke about one cubit long, one foot broad and one palm thick: miḡ *caki* ḡṛu kirinaulepe. (2) the blade of a hoe: kuḡlamre menḡ bḡ, hoḡḡ, rupi, *caki*, in a hoe they distinguish the head, the neck, the shoulders and the blade.

II. trs., to make into a hoe-blade: cakimereḡ kaina namkeda, neage asāraḡkete *cakiime*, I have not got any piece of sheet iron; beat this out and shape it into a blade.

## caki

## caki

*caki-g* p. v., (1) to be made into a hoe-blade: ne meped asuraölere maranage *cakioa* ei hupinge? If this piece of iron be beaten out, will it become a big hoe-blade or a small one? (2) The prf. past ts. is used as adj. with *guru*: *cakiakan* *guru*, molasses in cakes. This is syns. with the epd. *cakiguru*.

**caki, cakki** I. sbst., climbing, mounting. Occurs only in sacrificial formulas in certain epds.: *kulacakki*, *bi<sub>2</sub>cakki* banogoka, let there be no jumping of tigers or leopards, no mounting of snakes (on men or cattle)! This is a prayer expressed in nearly all sacrificial formulas.

II. trs., syn. of *de*, but scarcely ever used of men except in scoldings and quarrels, (1) to climb on a tree: *darui cakikibajada*, he is always climbing on trees; *pusi daru rimakamaatane cakikeda*, the cat climbed the tree with its claws. (2) to put smb. on a tree, on horseback, astride on smth: *okoe nãdo en hon sadomro cakikiakua*, balu horo? What fool has put that child on the back of the horse? (3) of tigers and leopards, to jump on the back of men or cattle: *horodo kula kulsuia kãredoe sarãgomia entee rukurumia*, *kulsu kae darijanredoe cakikia*, *horoko hupia kulako eskarko cakikioa*, the tiger knocks down a man by jumping against him with its fore-paws or chest, then holds him down with its claws and teeth; if it cannot throw him down, it mounts on his back, but it is only small tigers (i.e., leopards) which attack men in the

last manner.

*caki-n*, *cakki-n* rflx. v., syn. of the intrs. *de*, (1) to climb a tree, to get on horseback, to sit astride on smth.: *ne daru en darum cakikibarantana*, *ama kami ei banoa*? Hast thou nothing to do that thou climbest one tree after another? *sarãko darukoreko cakikibarana*, hanuman apes climb about in trees; *sadomree cakikiakana*, he is on horseback. (2) of tigers, to jump on the backs of cattle; of leopards, to jump on the backs of men or of cattle; *kula urice cakikinjana*.

*cakki-g* p. v., (1) to get a tiger or a leopard on one's back, to be jumped upon by a tiger; *nesare mia<sub>2</sub> kula menaia*, *honder nerege uri cakikilena*. (2) sometimes used instead of the rflx. v.: *enreneree cakkiqtana*, he climbs on things everywhere.

*ca-n-aki*, *ca-n-akki* vrb. n., amount or swiftness of climbing or mounting: *kulado canakki cakikiedkoa mid garika<sub>2</sub>re mōrea urikoe go<sub>2</sub>kedkoa*, the tiger was so nimble in jumping upon the bullocks that in a short time it killed five; *canakki cakikinjana otero lejãileljãiloge sirmarele lelamkia*, he climbed the tree so rapidly that when we had just seen him on the ground we saw him already near the top.

**caki** (Sad.) I. sbst., a rick, a stack: *babacaki*, a paddy rick.

II. trs., to stack: *sahan orãkun-damsabu cakia*.

*caki-g* p. v., to be or to get stacked: *encabakedape ci?—a<sub>2</sub>rige!* baba

## caki-gŕu

kolomre *cakiakana*, have you finished threshing?—Not yet, our paddy lies stacked on the threshing floor.

**caki-gŕu** sbst., molasses in loaf.

**caki-mereŕ** sbst., a piece of sheet iron of the size required for the blade of a hoe.

**cakoŕ-cakoŕ**, **cakoŕ-cakoŕ** vars. of *cakaŕcakaŕ*.

**cakoŕ-makoŕ** var. of *cakaŕcakaŕ*, but used only by children and youths.

**cakol-cakol** 1<sup>o</sup> syn. of *kalŕkalŕ*. 2<sup>o</sup> I. sbst., the lapping sound of water rippling against the beach: *banda atomre cakolcakol aŕumŕtana*.

II. adj., with *sari*, same meaning.

III. trs., to cause water to lap the beach: *bandaraŕ daŕ hoŕo cakol-cakoljada*.

IV. intrs., of water, to make a lapping noise: *daŕ cakol'cakoltana*.

*cakolcakol-q* p. v., of water, to be caused to lap the beach: *bandaraŕ daŕ hoŕote cakolcakolŕtana*.

V. adv., with or without the afxs. *ange*, *ge*, *ŕje*, *tan*, *tange*, also *cakol-leka*, *cakolkencakolken*, modifying *sari*, *rikaŕ*, *aŕumŕ*.

**cakonŕa**, **cakonŕa**, **cakonŕa** (Sad. *cakŕr*; Or. *cakndā* or *cakŕra*) sbst., sometimes with the adj. *hurirŕ*, to distinguish it from *mararaŕ cakonŕa*, or with the apposition *araŕ*, to describe it as a potherb; name of two species of Cassia: (1) Cassia *tora*, Linn.; Caesalpinieae,—an annual, fetid weed, 1 ft. high. (2) Cassia *obtusifolia*, Linn.;—an annual weed also 1 ft. high. Both plants are very common on roadsides and waste

## cakuŕ-cakuŕ

ands. The leaves of both, fresh or dried, are much used as a potherb. Two other species of Cassia, viz., *Occidentalis*, Linn., and *Sophera*, Linn., are called *mararaŕ cakonŕa*. Of these the leaves are but seldom used as potherbs.

**cakonŕa** adj., used of potherbs, old and tough.

*cakonŕa-q*, 1<sup>o</sup> p. v., to become old and tough: ne *araŕ cakonŕajana*, these greens have become old and tough.

**cakonŕa-rambāra**, **cakonŕa-ramŕa** (Sad. *cakŕr-budī*) sbst., one of the forms of *Vigna Catjang*, Endl.; Papilionaceae. It is a cultivated pulse with a 4" long pod, containing from 12 to 14 grains.

**cakŕaŕ** var. of *cakŕraŕ*.

**cakŕā** var. of *cakŕrā*.

**cakti** (Sad.; Mt.; H.) sbst., an iron disk about 1½" in diam., set near the end of the spindle, to prevent the thread from running too far on the spindle. (Pl. XIX, 4).

**cakuŕ-cakuŕ**, **cukuŕ-cukuŕ** I. sbst., (1) the shaking of the loads on a carrier's pole. (2) the shaking of a man on a walking or trotting horse: *miŕsānjhŕa sadomtee hijulena*, *cukuŕcukuŕte lāŕi ŕiŕakana*, itiripe, he had half a day's ride; owing to the shaking his bowels are loose; shampoo him.

II. trs., (1) syn. of *kocolŕŕŕ*, to sit on a walking or trotting horse (jocul. refer. to the shaking): *sadomcukuŕcukuŕime*, go on horseback. (2) jokingly, syn. of *ŕŕ*, to carry loads at both ends of a pole.

III. intrs., to shake rhythmically, of

the loads on a carrier's pole, of a man on a walking or trotting horse : bārom *cakudcakuḍtana*.

*cakudcakud-en*, *cukudcukud-en* rflx. v., (jocul.) to ride a horse : sadomree *cakudcakudulinjana*.

*cakudcakud-g*, *cukudcukud-g* p. v., same meaning as intrs.

**cakūdubadurā** var. of *cakūḍabadaṇṇā*.

**cakuli** sbst., a rough, flat network of strong twine or *raṇṇā* strips in a round frame, used, like the *girrua* for carrying earth and other things at the ends of a pole : kuṇiko hasa kanciteko dupilea koṇakodo *cakuliteko* goḥa.

**cakuli-kunuṭṭiḍ** sbst., the wooden frame of a chakuli : *cakuli-kunuṭṭiḍ* boṇagasarjomnāṇṇite kāre baḷe hesel-opaḍte baiṭtana, the chakuli frame is made of a young *hesel* sapling or of a branch of the *boṇagasarjom* climber.

**cakurdi** (II. P. *cangird*, on all four sides) I. sbst., the surroundings : ne haturā *cakurdi* paṭṭanko biurakada, the soldiers surrounded the village ; ne oṇarā *cakurdire* daru roakana, trees are planted all around this house.

II. adv., all around, in all directions, in a circle : *cakurdi* hoṇoko pereakana, or *cakurdiko* pereakada; hoṇoko *cakurdiko* hundiakana, people have gathered all round ; ne hatu paṭṭanko *cakurdiko* biurenjana.

**cakura** (Sad. *cakeṇa*, eunuch) I. sbst., a hermaphrodite, i.e., a person whose sex is unknown owing to malformation or stunted development of external organs. N. B.

Eunuchs are unknown among Mundas. A castrated person, they suppose, would die of the operation : *cakurado* koṇao kā, kuṇio kā, meḍ-mūāṇṇe koṇalekae leljanree botoḡna aḍ koṇakamii kamia, meḍmūāṇṇe kuṇilekae leljanredo kuṇikoree hisaboa, a hermaphrodite is neither a man nor a woman ; if he look like a man he'll dress like a man and do a man's work ; if he look like a woman, he will be counted among women (he will dress and work like a woman).

II. adj., with *hon*, a hermaphrodite child : Burumaren *cakura* hon kuṇikoree hisaḷjana, a hermaphrodite child in the Buruma village has been set down as a woman.

**cal** (II. *calānā*) I. sbst., contagion : nido *caltege* marijana, this (fellow) got small-pox by contagion ; kurarā *cal* aloka hobaḡmente kuratanko eṭareko aderotana, lest the hoof disease should spread, cattle affected are put in a separate shed.

II. trs., (1) to lead or direct a climber along a tree, a wall, a pole, a roof : Hoṇoko kakaru akoḡ oṇareko *calca*. (2) to set silk-worms or lac insects on trees, that they may propagate : lumamko tūtdarureko *calkoa*. (3) to make or break connexion of railway points, to switch a train : Samuḡ hon nādo Cakrare rēlo *callana*, Samu's son is now pointsman in the Chakradharpur railway station. (4) to spread disease, to communicate disease to smb. : aṇṇe *calkiṇā*, he has infected

me with his disease ; *kasrae calkedlea* ; *hasutan urikom kirinatadkoa*, *rōgom caltana*. (5) to impart one's vermin to others : *sikukoe calkedlea*. (6) to put fishes in some pond for propagation : *haiko, sutiko, kañikomko etasæte aukedkoate dobakore, bandakoreko calkoa*.

*cal-en* rfx. v., (1) of men, to pass direct from one branch of a tree to another, without going back to the roots of those branches. (2) of silk-worms, to pass from branch to branch. (3) of lac insects to spread along the branches, hence also, to multiply.

*ca-p-al* repr. v., to impart one's vermin or disease to each other : *sikuko alope capala, parkaparkagitipe*.

*cal-q* p. v., meanings corresponding to those of the trs.: *kakaru oraæ calakana*, a pumpkin creeper has been led on to the roof ; *mari caloā, rua kū caloa* ; *tanarom, sudmoroc ora hanahgonoæ eagaapukoate caloa*, small-pox is contagious, fever is not ; atrophy of the limbs, leprosy and epilepsy are hereditary diseases.

*ca-n-al* (1) vrb. n., contagion, the creeper led on to a tree or roof, the silk-worms or lac insects set on trees, the fry or fish dropped into a tank : *nīdo canaltegee marijana*, this (fellow) got small-pox by contagion ; *sarmireæ kakaru okoæ canal* ? Who led this pumpkin creeper on to the roof ? *aiñæ canalko miado kako goæjana*, none of the silk-worms (or the lac insects) I put on trees, died. (2) vrb. adj, used with *boæga* and

*rog* : (a) *canal boæga*, a spirit worshipped in a wife's parents' house when he comes over and spoils the well-being in her husband's house : *canal boægagee hatirjadpea mente canlijanare namjana*, it has been found out by divination, by the husked rice test, that it is a *canal boæga* who persecutes you. Note the saying : *nea canalboægalekana, hurinatege baioa*, this (the plight of people who have eaten with an out-cast) is no worse than the condition of those afflicted with a *canal boæga*, a small fine will be enough (for reinstating them). (b) *canal rōg*, syn. of *calq rōg*, a contagious disease, an epidemic : *mari duku canal rōg tanæ*, small-pox is contagious.

*cālñi* or *caltanñi* noun of agency, a pointsman on a railway line, and generally all agents of actions described under trs.: *caltanñi tarikeate etæ lainree jorenea*, the pointsman by moving a lever connects one line with another.

*cāl* var. of *calan*, *colon* sbst., behaviour : *en hoææ cal cilekæ* ?

*cala* Nag. (Cfr. *calpi*) syn. of *takāta*, sbst., a plank.

*cala* Cfr. *cal*, *calaō*, trs., in songs, var. of *goæ*, to give in marriage : *gonætañmeategem ruarlena, calatañmeategem naæurelen* ! Thou comest back after they have given thee away !

*cala* (H. *cālñā* ; Sad. *calek, canek*) I. sbst., a sieve, a strainer : *calape bai ituana ci* ? Do you know how to make a strainer ? Note the epds. *cācala, cunacala, ilicala, sūrkicala*.

II. trs., to sift, to strain : taramara Hopoko iliko *calaea*, taramarakodo enkageko nūna begar *calakedde*, some Mundas strain the rice-beer, others drink it as it is

*cala-q* p. v., to be strained : ih busqte *calwa*, rice-beer is strained through some straw

*calateq*, instrumental noun, a sieve, a strainer : Horokore man da-akanko bāri maqte galanakaan *calate-qho* dodoa, etakodo ih busqteko *calaea*, among the Mundas only rich people use strainers of plaited bamboo, the others strain rice-beer through some straw.

*cala* tis, to frighten or startle smb. by throwing on him some repulsive insect or animal : ragoentanae, tilminatijuteko *calqta*, he cries his heart out, they have frightened him with one of those large caterpillars which feed on the gungili plant ; ne honare tilminatijuko *calqta*, they have thrown a gungili caterpillar on the body of this child. *ca-pdq* repr. v. : tijeute alope *capdq*, durumakame ena hanko kunuteko boroca, do not frighten each other, by throwing caterpillars ; that makes children dream of them and get frightened in their sleep.

*cala-qq* p. v., of repulsive insects, to be thrown on smb. for the purpose of frightening : inia hōmore miad tiju *calqlena*, enamentee ragoentana.

*cala-bq* syn. of *darpilqbq* sbst., long wiry hair spreading on the sides and back of the head, instead of hanging down.

*calagi* sbst., a rocky, shady place

in a ravine or near a watercourse where sacrifices are by preference offered to *ikuhonaga* : uriko *calagisqte* harkope

*calak*, *calāk*, *calaki*, *calāki*, (II. *cālāk* ; Sadl. Or. *calak*) I. adj., artful, cunning, smart, deceitful, scheming, : niqbi-nās banq, mermer *calaki* here, there is no trusting this fellow, he is a very cunning man.

II. trs., to entertain cunning or deceitful designs, to scheme : enka alom *calakileta*, huriadole lehurum-jadmeget, do not use so much cunning against us, we see through it, truly, we recognize thee a little ; Mutru tisingapa rihuro ena *calakipada*, dku ad diguabo khukyo japagatangra, I do not know what Mutru is at just now, but he, the zamindar and the village watchman are taking a lot with one another ; ankagem *calakipada* ? Oho, are these thy tricks ? Dost thou take to such devices ?

*calaki-a*, *calaki-a* rflx. v., to plot or scheme here and now : *calakintanae*. The context will indicate when the verb refers to the habit : puragee *calakimjama*, iniq karbār alopea, he is a very deceitful man ; have no dealings with him.

*calaki-q*, *calaki-q* p. v., of an undertaking, to be conducted cleverly, cunningly, artfully : kaji kã *calakijana* enamente kale darjjiana, our case was not conducted cleverly and so we lost it.

*calān* (Sadl. : Mt. *calāw* ; II. *calānī*, invoice ; *calānā*, to march off) I. sbst., (1) a despatch list, an



invoice: ne garira *calaa* emalem, senkalembe, give us the bill of lading of this cart, that we may start (?) the arrangement of things into particular-specified lots or of persons into determined batches on a dispatch order: Belaitite senkenkoa *calāado* memedhisi gegel horora taikena, the men sent to Europe were arranged in batches of thirty.

II. trs., to lead away, to take away (espec. prisoners); to send up for trial, to take to jail: daroga jūtmūt-te ká-gumakukko hajitiree *ca ānkaŋ-koo*, the sub-inspector of police by a false report got innocent persons detained on suspicion.

*calān-p* p. v., to be led away, to be sent up for trial: kumbāyuko sabjina ad rokageko *ca ānjana*.

**calaa-bulaa, culua-bulua** (Sad. *calbilia*; Or. *cauy-bulug*; Sk. *calam-valam*, walking and twisting) syn. of *culagpumuŋgop*, I. abs. n., restlessness: *ca ānkaŋkate* iskuhe purasa sajaii namjontana, he often gets punished at school for being restless.

II. adj., of children, restless, unable to sit still or keep quiet.

*calaa-bulaa-en, culua-bulua-en* iflx. v., of children, to be perpetually stirring: ne hen, *calaa-bulaa-enta-nae*! thou restless imp!

*calaa-bulaa-ŋ, culua-bulua-ŋ* p. v., of children, to get into edgelling habits: *calaa-bulaa-akunae*.

*calaa-bulaa-tan, culua-bulua-tan* adv., of children, restlessly: *calaa-bulaa-tane* rikautana.

**calaagaō** I. sbst., the fraudulent disposal of a borrowed object: kamimbe asikate *ca begar asite* idiobu sukua mendo *calaagaō* okoe sukua? We do not object to our implements being taken for work, with or even without leave, but who would not object to their being fraudulently disposed of? niku tolaa lakekudlamko *calaagaōtege* cabagtara, all tools within their handlet are disappearing, the borrowers fraudulently disposing of them.

II. adj., borrowed and fraudulently disposed of: *calaagaō* kudamko alope kirina, nekatege kumbāru sasaba, do not buy hoes which the seller has borrowed, in that way one gets accused of stealing.

III. trs., to dispose fraudulently of a borrowed object: hake kudlam alope emanae *calaa-gōna*.

*calaagaō-n* iflx. v., having gone as a blind to one place, to go secretly to another: Siŋte kupulotiatana menkeate khuntitee *calaagaōnjana*, having said that he was going on a visit to Siti, he went secretly from there to khunti.

*calaagaō-ŋ* p. v., of a borrowed object, to be disposed of fraudulently: sobenkoa oŋina dārakeda, kā namjana, okote *calaagaōjana*?

**calaō** (II. *calānā*; Sad. *calack*) I. sbst., notice or summons to repair to a certain place: *calaōrele* herajana enamente aiuh enanale tibātada, we got our summons very late and so did not reach before night.

II. trs., to set in motion, to drive,

to direct : *guriin calaōlapia* baisi-kildo kā, I can drive a cart but cannot ride a bicycle. (2) to direct or manage a business, a concern : *nakan miran kamiko ale Hopoko kājāle calaōdara*, we Mundas would probably not be able to manage such large concerns as this. (3) to give currency to false coins, to palm off false money : *hen pin-cal Maroari nakali tika jālekate calaōnare*, that crafty Maroari will somehow put back false money into circulation. (4) to urge smb. to go : *kupulōtele calaōpa*, *kacacana*, we urged him to go on a visit, he refused ; *jomdāpōlo* *lar a calaō* *lagatiza*, *hinuko misi*, one has to urge on again and again people to go and partake of sacrificial meat (because they have not at hand the rice which is a prescribed accompaniment), whereas people have to be called only once for a drink of rice-beer (as nothing is required). (5) idm'ly., to help one with a loan on which no interest is to be paid : *samagiti*, *samaobortanre inī junaō calaōjalea* ; *abu* *Mundakoredo ensagesagea*, *dikukoredo moealandarte jetana kiko opoma*, when we have to lie down without a meal, i. e., when we are reduced to starvation, that man always helps us on with a free loan. This is everywhere the custom with Mundas ; but among Hindus no loan is ever given except on interest and on duly signed papers.

*ca-p-alaō* repr. v., to urge each other to go : *pīṭekina capalaōjana*,

*enado*, *claudelaukelakina*, they urged each other to go to the market, that is, they said to each other come on, let us go !

*calaō-p* p. v., to be set a-going, to be directed, to be managed, to be circulated, to have urgency, to be urged to go : *Nepaldi-sunnea takapae a nere kā calaōna*, Nepal money has no currency here ; *raṭhahā guli cimin gaudi calaōna* ? How far does a rifle carry ? It'y, how many leagues is the ball of a rifle set a-going ?

*ca-p-araō* vrb. n., the setting in motion, the speed, the management, the urging on to go : *misa calaōlōte* *kae hiqueta*, *dannūpaṭe*, being called on e, he has not come, call him a second time ; *nakan calaōlōte* *bank rapulor*, by such management, the (co-operative) bank will break down ; *calaōlōte calaōlō motore* *suaḍmentele maskillepa*, they drove the motor so fast that we found it difficult to breathe.

*calaōni* noun of agency, a driver, a director, a manager. Its particular meaning is determined by the word to which it stands in apposition : *rājē'a'ōni*, a prime minister ; *bank-calaōni*, a bank director ; *jahajēcalaōni*, a ship's captain ; etc.

*calaōna* (Sad.) sbst., a kind of iron ladle used by blacksmiths to rake the fire : *calaōnate* *baṭaṣ* *seagele* *garibajada*.

*cāl-bāl*, *cahal-bahal*, jingle of *lāl*, *bahal*, adj., content, happy, flourishing.

cāl-cāl

*cālāh'-g*, *cālālah'-en* rlx. v., to show oneself content, to make oneself happy, to console oneself.

*cālāl'-g*, *cālālahal'-g* p. v., to be made happy, to be consoled.

*cālāltan*, *cālālahaltan* adv., modifying *ritan*, same meaning as the rlx. v.

**cāl-cāl** (Sad.) **cāllean** adj., of water, very clear, transparent, pure—*da cālē'gor* or *cālēkogen*; *cālē'gor* aume. Also used as adj. noun. *nekan cāl'cāl' kim sūkaredo cālēkanam sukua?*

*cālēāl'-g*, *cālēka'-g* p. v., of water, to become very clear, very pure—*enatado pondenge taikua, nādo cālēāl'jana*, a while ago it was rather muddy, now it has become very clear.

*cālēāltan*, *cālēka* adv., *darida cālēāltan leltan*; *mod eam da cālēāltane aukeda*, she has brought in one pot and has managed to get quite clear water.

**cālcalan**, **cālcedon**, **cārcolon**, **cālcolon** (H. Sad. *cālcalan*) I sbst., (1) behaviour, conduct—*ne daagga netare dasin sanajaja, cālcalon eik kage-taq?* This youth wants employment here as a servant, what about his character? (2) a particular custom, also the customs of a race or country—*jiti jati apanapan cālcalon mena, apedo apea bugin colonko alepe bageta*, every race has its customs: do not, you, give up your own good customs.

II. intrs., to follow a certain custom or practice; *naōal kageko cālcalonjada nādo*, they follow now

cali

customs now, days

*cālēan'-g*, *cāl'colon'-g*, *cāl'colon'-g*, *cāl'colon'-g* syn. of *da'gura* p. v., to be customary: ale disumre etaleka *cālcalanaka*, in our country the custom is different

**cālēka** var. of *cālēka*, used mostly by the young.

**cal-gora** Has syn. of *hali* Nag. I sbst., a lift or ride on smb.'s shoulder—*cal'goran sūkutana ci he be?* What dost thou prefer? To sit on the shoulder or on the hip? *de' cal'goran* give me a lift on thy shoulder.

II. trs., to place or carry smb. sitting astride or otherwise, on one's shoulder or neck: *clal'aba cal'gora-kotom*.

*cal'gora-n* rlx. v., to sit on smb.'s neck or shoulder—*mal' cal'gora-ne*.

*cal'gora-g* p. v., to be put or carried sitting on smb.'s neck or shoulder.

**cali** (Sad.) sbst., (1) the creamy skin which forms on boiled milk. Milk forms no part of the Mundas' diet. Hence they have no words of their own for such articles of food as cream, curds, butter, cheese, and do not know how to prepare them. (2) the skin which forms on the water in which rice has been cooked: *daman-dira cali Babakilirenko kako jona*, the skin which forms on rice water is taloo for members of the Rice sept. (3) the fatty deposit on the surface of water in which sal seeds have been boiled. It is solid at the ordinary temperature: *sarjomra calite nanagaliko sunum a*.

*cali-g* p. v., of each of those three kinds of deposit, to be formed—*naōa*

## calibali

*caalira* tendare purage *caliwa*, a thick skin forms on the rice water of new rice.

**calibali**, (II. *calibali*) var. of *cali*, *calibali*, which see

**calka-cokoŋ**, **calka-colko** intensive of *calkaó*, I. sbst., the spilling of much liquid by the shaking of the vessel. The epd. *calkacokoŋ* is derived from *calkaó* and *cokoŋ*, a little; *calkacolko* is a mere jingle of *calkaó*: ne caŋure hoŋokore da taikená *calkacokoŋ* talauterjama, this waterpot was full to the neck, owing to the shaking and spilling it is now half empty, *calkacolko* sakam earutea hoŋakeda, I stopped the spilling with a leaf on top of the water

II. trs., to spill much of a liquid by the shaking of the vessel. enka nírte da alom *calkacokolwa*, do not spill the water by running like that. *calkacokoŋ-n*, *calkacolko-n* rflx. v., to spill much water by the shaking of the vessel, and thus wet oneself: tokagee burákedín dupilaujada, goŋa hoŋomoe *calkacokolwatana*, not having filled the waterpot to the brim she brings it on her head, thus spilling the water all over her body.

*calkacokoŋ-g*, *calkacolko-g* p. v., to get much spilled by shaking: balŋi tinaŋeate nirlere da *calkacokolwa*, if one runs with a bucket full of water in the hand, much of it will get spilled.

*calkacokolŋtan*, *calkacolkotan* adv., so as to spill much of a liquid by shaking: *calkacokolŋtan* dae aujada.

**calka-colko** syn. of *calkacokoŋ*.

**calkaó** (II. *chalkina*; Sad. *chal-*

## calpa

*kach*) I. sbst., the spilling of a liquid in consequence of shaking: samundarra *calkaóŋ* misamisá hatuko dubaouteroa, it happens that villages are wiped out by a tidal wave.

II. trs. (1) to spill a liquid by shaking or pushing a brimful vessel, in entrd. to *dáŋ* or *nkam*, to spill or pour out by holding a vessel a-lant; *dal*, to pour by holding a vessel a-lant or upside down; *ah*, to empty a vessel by holding it upside down: da alom *calkawa*, do not spill the water by shaking the vessel. (2) to cause water to splash up by jumping into it, or throwing a stone in it. (3) to toss or shake the water in a vessel.

III. intrs., of water, to toss about, to spurt, to lap over the border: bandara da talaredo kupaŋana, genare *calkaóŋitana*, the water of the bund ripples in the middle and keeps lapping over the edge.

*calkaó-n* rflx. v., to shake oneself much: kilŋi kupiko susantanreko *calkaóharana*.

*calkaó-g* p. v., to be shaken or spilled: dupiltanre da caŋure *calkaówa*, misamisado *calkaóurawoa*, when one carries a pot full of water on the head, the water tosses about and sometimes jumps over the rim.

**calni** (Sk., II., Sad.) var. of the sbst. *cali*, a sieve, a strainer: *calni* auŋpe eunabu calateŋ, bring the sieve, to sift the lime.

**calom** var. of *calŋom*.

\***calpa** (? P. *calipā*, rough-hewn logs, in form of a cross) sbst., (1)

a piece of wood shaped to a plank by means of an adze. The Mundas have very little use for such pieces: doors, door frames, stools (generally not more than one in a house), the three blocks of wood which are joined together as component parts of the wheels of their drays or carts, and some, here, in court-yards, a rough shelf to place water-pots on; these are about all the uses to which planks can be put. Never yet did blacksmiths think of turning out saws of any kind. Naturally an enormous amount of wood is wasted in the shaping of these planks. House door planks, generally between 2 and 3 feet broad, are thus hacked and hewn out of fine, large tree trunks, the greater part of which is thus wasted. This kind of plank has generally a thickness of about 2" or more. (2) In songs and sacrificial formulas *calpi* is used as parallel of *gandu*, and means a stool, a seat: "Ape mind gandu, miad *calpate* dubakan-jaruakante jigarepe, bakirape: 'Kāgea, ne manoa hon okogbu hatiken-balikena enae omabutan-eeabutana' (formula of sacrifice to the ancestors), you, our ancestors, sitting and chatting all on one and the same seat and stool, do speak and say: 'Well, this child of man has presented and offered to us that for which we were worrying and harassing him'".

**calpa gandu** sbst., a stool made out of a plank: *calpagandu* taktate barakana.

\***Calpatia** name of a valley near the village of Buruma: entare pura saagināte hijutanko tarkenā *calpa taruante* nijoumā kajire, hither people formerly repaired from far away places, to shoot at planks, in cases of sickness or death brought about by witchcraft. Three planks being set abreast upright in the ground, three men had to shoot at them from a distance. Of one of these planks, the witch-finder had said (unknown of course to the shooters): "if this particular plank be hit thine then so-and-so will be the witch responsible for the misfortune". When then the three archers selected that identical plank for target and all hit it, the person named was declared to be the witch.

**calpat** Has (Sad *j'ipit*) contrary of *ribu*, nickname for people with large buttocks: miad *calpat* hijulena, seno bes kae daritana, there came a man with such large buttocks that he cannot even walk properly.

**calu** (Sad a soil-scaper, as in use for cotton-fields) N.B. *Calu*, noun of action, and *calujanae*, he has gone to hoe, have always a vocal check; the intrs is often similarly checked. L. sbt., (1) the amount of earth or turf a hoe can cut at one stroke: nea barapi *calute* barabariruaoa, this (hole) will or can be filled up by two or three hoofuls. Oftener in this meaning they say: barapi kudlamte, or barapisa canalute. (2) *calu*, the action of hoeing: *calu* cianta etegoa? When will the hoeing start?

II adj., with *hisa*, same meaning as *caluhundikanhisa*, earth heaped up with the hoe: *caluhasi kara-cabajana*, all the earth accumulated with the hoe has been carried off with the levelling plank.

III trs., to hoe a piece of land: *ne-pipi barsinareu cal'nebaketi*, I dug up the entire field in two days.

*calu* or *calu* intrs., to hoe, to be engaged in hoeing: *taro kainu taikena, en dipli gomkeu bagame calulaniu taikena, cal'faniu taikeni, calujaliu taikena*, I was not there at all, at that time I was hoeing in the master's garden; *miq-sanjia cal'ukena* or *cal'ukena*, I hoed half a day.

*calu-n* rflx. v., to hit one's foot in hoeing: *kuḷlam rekiye ne hon, kaṭae caluna*, take the hoe from that child, it will hurt its foot.

*ca-pau* repr. v., to hit each other's tool whilst hoeing: *pantinben, aloben caludaparomea, capiluhange dana*, stand abreast, do not hoe face to face, you are sure to hit each other's tool.

*calu-n* p.v., to be or get hoed: *netā cimitā calulena? saṅga roiteā cimitā caluna?* When will the plot for the sweet-potatoes be hoed?

*ca-n-alu* vrb. n., the hoeing, the striking once or oftener with the hoe; *barapisa canalute barabarioa*, with two or three strokes of the hoe it will be level; *musia canalure* (or *canalute*) *môre mukia calukeda, apimāre gehnôre muka cikate karia caluia?* I hoed a distance of five cubits in one day, why should

I not be able to hoe fifteen cubits in three days? *barapisa canalute* (or *calute*) *gapaeme*, dig the pit two or three strokes deep, or dig the pit two or three times, i.e., interrupting the work, v.g., taking two or three days over it. In the first meaning it is better to say: *barapi kuḷlam gapaeme*.

*calu-ader* trs., to incorporate in one's rice field a side plot, v.g., an embankment, by leveling it with the hoe: *latarran heroko ania apiko caluaderkeda*, the owners of the field below mine have hoed down my embankment and increased by so much their own field.

*caluader-g* p.v., (of fields or ridges), to be incorporated in a field by being hoed level: *ne goga barantar-leka locnare caluaderana*, as much of this high field as twice the turn of the plough, has been hoed level with the low field and incorporated into it.

*calu-daparom* repr. v. to hoe facing each other.

*calu-derg* trs., to hoe incompletely.

*caludere-g* p.v., to be hoed incompletely.

*calu-gara* trs., to dig a pit or trench.

*calugara-g* p.v., of a pit or trench, to be dug.

*calu-hundi* trs., to dig up earth and throw it into a heap.

*caluhundi-g* p.v., to be dug up and thrown together into a heap.

*calu-nam* trs., to dig and find smth.

## calu-perę

*calu-perę-gę* p.v., to be found by digging.

**calu-perę** trs., to fill up with the hoe.

*calupere-gę* p.v., to be filled up with the hoe.

**calu-urę** trs., to dig up, to take out with the hoe. *paerigara urtanre topaakan keękoia caluuręlg*, whilst digging the trench for the wall I dug up buried tiles; *gara partęd barapi kudlam calu-uręme*, make the pits by taking out each time two or three hoofuls.

**cām** (II *cām*, leather) sbst., a necklace of braided leatherstrips. When all or nearly all the first children in a family have died in infancy, the next baby receives as namesake a Barę, Gasi or Dom. The namesake is called upon to tie this kind of necklace around the child's neck, so that the spirits may mistake it for a child of another caste, and let it alone *cāmko* *tolkja*; *Barę ne hon cāmę rakajtań* Before marriage this necklace must be taken off by the namesake or a member of the namesake's caste. For this there is a special ceremony: *cām kae aęęguakana* or *cām kae utur-aōakana*, *eilekate arandi baiua*? How can he marry since his leather necklace has not been taken off?

**cām** I. adj., (1) of wood, seasoned, very dry: *cām sń* *careortan para-goa*, when one splits with the axe very dry wood it sounds like 'char-chor'. (2) of leather, very dry, hence brittle: *cām ũr kucalere rocedoa*, if one bends or folds very dry leather,

## cama

it easily breaks.

II. to allow wood or leather to become very dry: *arkata puragepe cāmakeda*, you have let the rafters become well seasoned.

III intrs., of timber, firewood or leather, to become quite dry: *naagali sarjomsunumlere kā cāma*, if one rub the yoke-strip with sal-oil, it will not become dry and brittle; *sń jetete cāmłana*, the firewood is becoming very dry on account of the hot weather.

*cām-g* p.v., same meanings: *naagali sarjomsunumlere kā cām-g*; *sń jetete cāmłana*; *ne daru cāmłłana*, this tree is perfectly seasoned.

**cama**, generally **cema** (Sad.; Sk, II *kshamā*) I. sbst., pardon, forgiveness: *anię gumarę cema namoa ei kā*? Is it possible to get pardon for my fault or not?

II trs., to forgive, to pardon: *sobenae cāmakedłoa*, he forgave them everything.

*ca-p-ama*, *ce-p-ema* repr.v., to pardon each other: *kape cepemae kā cemaotapeę*, if you do not forgive each other, you will not be forgiven.

*cama-g*, *cema-g* p.v., to be forgiven, to obtain pardon: *en guma kā cemaoa*, that fault cannot be forgiven.

*ca-n-ama*, *ce-n-ema* vrb. n., extent of pardon or forgiveness: *goęa tola hořoko iniąko gunala, cenemae cema-keđkoa jetaęę cetanre kīs kae dō-keda*, the people of the entire hamlet had wronged him, he pardoned them to the extent of keeping no grudge against anybody.

camac

**camac** (Sk. *camas*, a sacrificial lalle; II, Sad. *camac* spoon; Mt. *caaci*) sbst., a spoon (an implement not used by the Mundas themselves).

**camatā-cumutāen** rflx. v., of several people, to jump up together from a sitting position quickly and without disorder (connotes presence) of mind): *camatācumutāpanko*, they jumped up all (or many of them) but without disorder.

*camatācumutātan*, *cumutālek* adv., with *huril*, same meaning as the rflx. v. When there is question of one person only, they say *cumutāken huril*. Of several persons jumping up in succession, one says *cumutāken cumutāken huril*.

**camatā-bage** syn. of *camatāken* *kuril*, trs. or intrs., to leap over an obstacle clearing it neatly; to take a high or long jump neither falling nor hitting anything: *kulaē lore camatābagelkeda*.

*camatābagel-en* rflx. v., same meaning. *camatābagel-p* p. v., of an obstacle, to be cleared neatly.

**camatā-camatāen** rflx. v., to jump repeatedly with force, with little noise and without hitting anything. It occurs also in the compounds *camatācamatāun* to bound in this direction, and *camatācamatāidin*, to bound away.

*camatācamatātan*, *camatāken camatāken*, *camatāleka* adv., with *kuril*, same meaning as *camatācamatāen*.

*camatāken* adv. with *kuril* or *kuril-parom*, same meaning as *camatābagel*: *ikirtātem nārenre cokeko camatāken*, *dareko kurilea*, *dardūrtange*, if you

camdarā-cumdurū

approach a pond, the frogs jump suddenly and with force into the water, plump after plump. *Padcaken*, *padcātaken*, has the same meaning.

**camatā-parom** trs., to cross smth. suddenly with a good jump: *silibile kudaōlīa miad lore camatāparomāg*, we were chasing a deer, it suddenly cleared a ravine.

**Camār** (Sk. *camākār*; II. Sad. *camār*) sbst., one of the Hindu caste employed in curing skins and manufacturing leather.

**camatā-tasag** sbst., *Panicum Crusgilli*, Linn.; Gramineae,—an annual, stout, erect, broad-leaved grass with erect raceme of spikes. The Mundas do not perceive any difference between this and *iri*, but that the latter's raceme is somewhat longer. The seeds serve in brewing beer and are eaten as famine food.

**camcur, ili-camcur** (II *chircur*) sbst., *Lepidium sativum*, Linn., Cruciferae,—Garden Cress, a small annual herb cultivated in the gardens of Europeans but neglected by the Mundas though they eat it raw with their rice.

**camdarā-cumdurū** frqt. of *cumdurū*, I abs. n., unevenness of soil: *ne loōnare jetan camdarācumdurū banoa*, there are no ups and downs in this rice-field.

II. adj., of uneven soil: *camdarā-cumdurū loōnale karakena kalo dabeldāriada*, we have driven the levelling plank over the rough rice-field but were not able to get it level. Also used as adj. noun: *nekan camdarācumdurūre alope acaraca*,



## camḍul

ḍabelkōka, do not wet-sow in a field so uneven, let it first be levelled.

III. trs., to render the soil uneven, to spoil the evenness of the soil : calubasako atedkēna goṭa loṇako *camḍarḡcamḍurṇkeda*, in spreading out the earth that had been hoed and left in heaps they have spoiled the level surface of the whole field.

*camḍarḡcamḍurṇ-y* p. v., of soil to be made or become uneven : k̄a itubāsean honko karakēna, goṭa loṇoa *camḍarḡcamḍurṇakana*, boys unacquainted with the work have driven the levelling plank, the whole field has become uneven.

*camḍarḡcamḍurṇtan* adv., so as to render uneven : *camḍarḡcamḍurṇtan*ko karakēda.

**camḍul**, **camḍul-bagel** vars. of *caḥḍur*, *caḥḍurbagel*.

**camḍur**, **camḍur-bagel** vars. of *caḥḍur*, *caḥḍurbagel*.

**camgar** syn. of *kulumarsal* (II. *ghato*) sbst., *Clerodendron infortunatum*, Gaert.; *Verbenaceae*,—a shrub from 2 to 6 ft. high, with rose-tinged white flowers and a calyx which becomes red and fleshy in fruit. It bears black berries. The leaves of this plant, with those of the *saparom* and *meral* and the bark of the *hesel* and *tiril*, all five in equal parts (together about 2 lbs.), are pounded and boiled in a covered earthen vessel. The liquid, after straining, is evaporated till it is about the thickness of treacle. It has then a red hue. To this half a teaspoonful of sugar and about 6 oz. of pepper are added and the whole is made into

## camkaḥ

pills, the size of a small bean. These pills, one in the morning and one at night, are used against *kōp*, a chest complaint with cough and difficult expectoration. The dry sticks of this shrub are much used to draw fire from wood : *camguṇṇa* catakeaḥ enagako baiṇa oṇṇ miad gol jāta sandi baiṇa, ena enagare itikidḍere sekerago seṇagel uruṇoa oṇṇ iṇe (heolre) salgaḍoa, having split in two a dry *camgar* stick they shape one of the pieces into a "female" by making in it a small excavation with an adjoining groove. This groove is filled with wood-dust, *heol* (generally called for the occasion *i*, i.e., excrements). They take then another dry stick round and blunt (known as "male") the end of which is inserted into the aforesaid excavation and made to revolve rapidly like a drill. Sparks are soon produced and ignite the wood-dust. *Atikir* and *kuti* also give fire very quickly ; with other dry wood the process, though slower, is nevertheless successful.

**camka** (Sad.; Or. *camkḥā*, *cinkḥi*, *camukḥā*) syn. of *dirka*, sbst., a small pedestal of kneaded clay in the hut, used as a lampstand. This commodity is found in few Munda huts. Their more usual lampstand is a niche in the thickness of a wall.

**camkaḍ-cumkaḍ** (derived from *cumkaḍ*) (Sad. *cankḥi-cunkḥi*) syn. of *candakacunduku*, which see.

**camkaḥ** (II. *camkānā* ; Sad. *cam-kæḥ*) I. trs., (1) to cause smth. to glitter in the light, (v. g., an axo, by flourishing it), in contrd. to *gasar*,

to polish metal so that it shines : tarañi alom *camkaõea*, do not flash thy sword about. The simpler expression for this is : tarañi alom hieina, do not flourish thy sword. (2) to excite a horse : en dikudo jatrakore hulsamente sadome *camkaõir*, that zamindar is in the habit of making his horse prance at fairs to frighten people.

II. intrs., to shine, to glitter, to flash brightly : hieir *camkaõtana*, lightning flashes.

*camkaõ-n* rilx. v., to excite oneself, to get excited : jatrata aariko sengre daagradangpiko *camkaõna*, jatra-redoko malkaõbaraana, young people about to go to a fair are very much excited, at the fair itself they parade their fine clothes ; lagome raayikajici landisagree baysaire sadom *camkaõ-barana*, if one pulls the reins and uses the whip at the same time, a horse will get excited, shake itself to and fro.

*camkaõ-2* p. v., to shine, to glitter, to flash brightly.

**camkarulin** rilx. v., to go or run about like one who does not know which way to turn.

*camkarulitan* adv., modifying *nirbara* or *rikabaran*, same meaning : *camkarulitane* nirbaratana, rikabarantana.

**campa-bā** sbst., (1) the flower of *campabādaru*. (2) *Cosmos sulfureus*, Cav. ; Compositae,—a tall herb cultivated in gardens for its showy, yellow flowers ; rather often met with escaped from cultivation. It is called *campabā* only in Nag. In Has.

they call it *surgunjabā*.

**campa-bā-daru** (II. *campā* ; Sad. *campā* ; Sk. *campā*) sbst., *Michelia Champaca*, Linn. ; Magnoliaceae,—a tall forest timber tree. It is also cultivated in Europeans' stations on account of its large yellowish flowers, which are exquisitely scented.

**Campia** sbst., one of the Munda septs. See *kulu*.

**camful**, **camful-bagel** vars. of *cahlar*, *cahlarbagel*.

**camfa** (Sk. II. *camolā*, a razor-strap) I. sbst., a strip of raw hide, the strap which unites the yoke to the cart shaft, in entrd to *tundā*, a rope used for the same purpose : ararā a l udapa *camfate* toltana, the yoke and the shaft are bound (together) with a leather strap. (Must be distinguished from *naqapali*, the leather strap connecting yoke and plough).

II. trs., to make into a *camfa* : neūr tara naagaliipe, tara *camfaipe*, with this hide make a plough-strap and a yoke-strap.

**camfai** adj., of soil, meagre and hard : ne loõoa punage *camfagea*, or *camfaijana* ; *camfai* loõogare lobg binoā, in a meagre rice field there is no deposit of fat earth (mixed with it). The term is also used as adj. noun : nekan *camfaike* siu isu sadaõa, it is very irksome to plough such meagre and hard soil.

**cān** ? contraction of *cikan*, interrogative adj. : what kind of ..... ?

**can** (Sk. *kshan*, a moment) sbst., moment. Generally followed by the postp. *bāri*, only : *can bārire* hijume, come after one moment

only, i.e., come at once; *can būvira* kami, a moment's work.

**cān** sbst., used by little children instead of *sān*, *sahan*, firewood.

**cāna** ? **cāṇa** ? intrg. prn., often used, especially by young people, instead of *cūṇa*, *cikūṇa* ? What ? *cānam* namakada ? What hast thou got ? *cāṇa* ? What is the matter ? *cānam* cātana ? What art thou doing ? *cāṇte* kape senḡjana ? Why did you not go ?

**canāka-manāka**, **canka-manka**, **caṇka-maṇka** (II. *chaṇknā* or *chunaknā* ; Sad. *chandka-bundka*) syn. of *caṇkaṇ* and *cāṇcekan*, a jingle meant to denote the appetizing appearance and smell of smth. fried in oil or clarified butter, in entrd. to *caṇcaṇ* and *caṇmanṇ* which are imitative of the sound of frying. I sbst. : *canākamanāka* enado sunumte' *canacanakana*, the word *canākamanāka* denotes smth. that has been fried in oil.

II. adj., fried or prepared with oil : *caṇkamanṇka* utu kale jomtana, aledo tikicoragele jomtana, we do not, as a rule, eat fried things with rice, we eat stew.

III. trs., to fry or prepare with oil : utui *cankamankajada*, enado utui poranjada kāredo utu auri hārabore sunume isinsidajada, he prepares the curry with oil, i.e., he pours boiling oil on the stewed curry, or he boils the oil before he puts the curry in it ; maṭār isinleate jilulḡ *caṇkaṇāleme*, first boil the peas, then fry them together with the (bits of) meat ; meromjilu apedope *canākamanāka-*

*leḡda* aledole tikicorakeda, you have fried the goat's meat, but we simply cooked it.

*canākamanāka-ḡ*, etc., p. v., to be fried or prepared with oil or clarified butter : sunun lanoa eileka *caṇkaṇ* ? There is no oil, how can the thing be fried ?

IV. adv., with or without the aff. *ange*, *ge*, *tan*, *tange* : utu *caṇkaṇcaṇkaṇ* teartada, she prepared the curry with oil ; dikuko *cankamankuko* jomtana, Hindus eat things prepared with oil or ghee.

**canaṇ** (II. *chānā*) trs., to filter a liquid.

*canaṇ-ḡ* p. v., to be filtered : no boḡe niralge *canaṇjana*, phareiangea, this beer is well strained, it is so clean.

**canarpad**, **carpad** Nag. var. of *canapad*, the sole of the foot.

**cancara-bā** syn. of *tucancarbā* Has. *kendarijadu* Nag. sbst., Crinum (defixum, Ker.) ; Anaryllidaceae,—a large scapigerous herb growing in the crevices of riverbed rocks. The leaves are less than 2" wide, the scape bears from 6 to 12 white flowers of which the tube is 2½-3" long, equalling the linear lobes.

**cancaraḡ-bā** var. of *cancaraḡ*.

**cancari** I. sbst., a rectangular basket about 18" by 14" and 6" deep, used to dry, v.g., fishes over the fire.

II. trs., preceded by a numeral, to dry that number (stated) of baskets, v.g., of fish : cimināṇa haikope rōroakadkoā ?—*moḡcancari/aḡkoale*.

## cancur

**cancur** var. of *cancur*.

**canda** (Sad.; H. *cānda*, silver, silver-blaze) adj., said of buffaloes with a white spot on the forehead. It is used also as adj., noun *canda* hānupe

*canda-p* p.v., of buffaloes, to get a white spot on the forehead: *rand* *kera canda thera*, *mud* *kera kaṇṇa-akana*, one buffalo has a white spot on the forehead and the other a white throat.

**canda, canda-pāṣa** (H. Sad.) I. sbst., (1) syn. of *hāra* subscription or collection in cash made for some special purpose, in contrd. to *hāra*, a collection either in cash or in kind: *mimid ganda canda e onke-da*, we have contributed each one anna to the collection; *mimid ganda canda'e onke-da* (or *hārom-keda*), we have collected one anna from each. (2) the quota or contribution made by a family in a khunt-katti village, to the quit-rent paid by the village community to the maharajah or the thakur of Chota Nagpur.

H. tis., to make a collection for a special purpose, to levy the quotas of a village's quit-rent: *mimid gandrale canda-keda*, we have collected one anna per head amongst ourselves; *mimid gandrale canda-kedla*, he has collected one anna from everyone of us.

*canda-u* rñlx. v., to raise a subscription: *candantannako*.

*canda-g* p.v., to be collected: *oraṇṇa momedḥ ṭaka candaḡtana sarkhāḡḡamente*, a collection of one

## canda

rupee per family is being made for the *sarkhāḡḡarai*.

\*The manner in which the royalty or quit-rent due by *khutkati* villages is collected and handed over and the meaning attached thereto, deserve special attention.

Although every individual villager knows that the cash he contributes is destined to be given to the maharajah, he would on no account make it over himself to either the maharajah or to any of his officials. The only individual entitled to levy the contribution is the head of his village. On him the right of headship devolves only because he is the eldest direct linear descendant of the village founder's eldest son, and as such is natural *personatus pater*. Neither will the village chief hand over the contributions collected by him to the maharajah or his officials. He gives it to the *mārāḡi* or *mārāḡi*, the official representative of the *pitta*, *pura* or *puraḡh*. These three words denote a group of villages varying in number from about 10 to 20. The link which unites them together is their common *kūḡi* (sept). They are off-shoots of the same original village and therefore all descendants of a common ancestor. Each of them has its own complete village-organization. They choose a *mārāḡi* for the purpose of representing them and their interests before any outside power they may come into contact with.

It is he who receives the contribu-

tions from the village chiefs and hands them over to the maharajah or his officials. On this occasion he gives no account of the number of the contributors nor does he mention anything about lands cultivated by them. He simply presents the amount as the royalty due by the whole *patti*. The joint receipt is made out in his name.

Since this kind of delegation might easily lend itself to intrigues by the *manki* for the purpose of arrogating to himself further powers or undue advantages, the village communities jealously limit the *manki's* rights to the functions just described and deny him any right of interference in the internal affairs of any of the villages of the *patti*. He has as little right or power to exact contributions from individual members of any village as the rajah or his officials. Although he must belong to the clan and be a member of one of the *patti* villages he may never become chief in any of them. In the very village he belongs to, he has no more rights than any of its other members, and even in his own village he may not claim and receive the contributions but from the village chief. The office is hereditary but the village chiefs of the *patti* have the right of deposing the *manki* for any serious fault and of electing another whenever they choose.

Since the office demands a certain amount of time and trouble, the

village chiefs fix the total amount to be collected in such a manner that one half of it goes in free-gift to their *manki*, and only the other half is forwarded to the maharajah. The award of such a privilege to their own chosen representative perhaps bears witness to a praiseworthy self-respect. (For slight deviations from the outlines of these arrangements, see under *khutkati*.)

All that has been said may be summed up in the two following propositions: *The head of the individual family* acts only with his own village chief, who derives his right and authority solely from the fact of his being the natural *primus inter pares* in the sense explained above. *The head of the village community* acts only with the *manki*, who holds his office solely in virtue of his election by the chiefs of all the villages.

Two of the immediate effects of this whole procedure are so marked that they force themselves on our attention. First and foremost, by excluding all reference to persons as well as to lands cultivated, this procedure takes from the amount paid to the maharajah the character of a *rent due and paid for the usufruct of land cultivated by the villagers*. Secondly it sets up, round the individual family and the village family, a double wall which screens them from direct contact with every outside power, i.e., with any power not based on and arising out of the very nature of the family itself.

To the question, "Were these two effects foreseen and intended? Were they the reason which inspired the proceeding?" we must answer by a decided "Yes". With regard to the first point, the Mundas explicitly repudiate that whole land system which is implied by the terms *landlord, tenure, rental* and the like. They consider themselves as the real owners of the land they cultivate, and the title they invoke for this is the very old and very natural one contained in the words, *jus prius occupantis*, the right of the first occupant. The Mundas express this claim of theirs both more poetically and more adequately by their stereotyped phrase or reply to all attempts at making the landlord's point of view clear to them: *We have snatched these lands from the claw of the tiger and the fang of the snake, we have ploughed and sown them, Singbonga has given the sunshine and the rain; what has the Diku done? Why should we pay him anything at all?* To the argument drawn from title-deeds they reply: *Our sasan-diris (the memorial stones of our dead) are our title-deeds.* There can be no doubt that among all the claims to proprietary rights there are none so original and so unimpeachable.

A few considerations will show that the second effect is also directly intended: All the ceremonies connected with the Mundas' domestic life from birth to death, show that in their treatment of the individual,

they are guided by those feelings of genuine sympathy and love which the closest family ties so naturally inspire, feelings which convince the child that his parents desire nothing but his best interests, feelings which impel the parent to sacrifice himself for his children, feelings which make the brother trust his brother. The Munda's tenderness for his young children is rather excessive and open to the reproach of weakness. However their laws of inheritance show their attachment to their kith and kin to be no mere sentimentality, but real love. This love is, I admit, crossed at times by patrimonial customs seemingly overharsh, excluding, v. g., a daughter from all share in the family property and disposing of her in marriage without reference to her inclinations. But only a complete misunderstanding or ignorance of the Mundari marriage laws could see any real harshness in this. (See the article on *gogonora*). A close examination will show that all these restrictions work for the individual's welfare. They are designed to keep harm away from the family, on which, more than on anything else, the real happiness of the individual depends.

We have just seen that the Mundas most emphatically claim for families full proprietary rights in the lands they cultivate. Their laws of inheritance guarantee this precious right to all the members of the family, but at the same time

they limit its exercise so that it may not turn to the prejudice of the family, and therefore of the individual himself. Nobody denies, because it is so evident that a son, still under the care of his parents, may never dispose of, or recklessly waste, family property. Less evident is the prohibition to make over to an outsider lands which, by the law of inheritance, are the family's real property. And yet that is what the Munda race does. It forbids any family to dispose of an inch of ground to any outsider without the formal consent of the village community, although it concedes it the fullest exercise of all other proprietary rights over these lands. It is in no way communistic, *v.g.*, it has no objection against such inequalities in the amount of lands possessed by this or that family as arise out of natural causes. But it absolutely objects to any outsider, i. e., any non-member of the village community, acquiring any share whatever in the village-lands.

Why? The only assignable reason is this: An outsider has none of the obligations to, and none of the interests in, either the village community or its individual families which common descent from one ancestor implants in the members of a community. Hence when the personal interest or passions of such an outsider run counter to the communal interest, the community can neither appeal to family instincts nor to the rights and obligations arising out

of family ties. The Mundas see in him what he really is, a foreign element that has somehow got into a living organism; this element is sure to ultimately destroy the organism unless the latter succeeds in eliminating it. The Munda race has instinctively realised this. In other words, they have seen clearly that not only the human individual, but also the individual human family, is an organism too tender and weak to stand the pressure, and the wear and tear of public life. This organism is capable of a healthy life and development only in fellowship with its nearest congeners, in the community as realised in the original Mundari village. A further strengthening of this unit by a confederation with similar units belonging to the same class, is the highest state ideal the Mundas seem to have reached, or, more correctly, the only one which was strong enough to survive the pressure of the aggressive outside world.

Even as this view and comprehension of the needs of the individual, of the family and of the village, suggested checks to the exercise of proprietary rights, so it lies at the bottom of the whole procedure for collecting and transmitting quit-rents. Part of the reason was no doubt the knowledge that egotism and other passions may and do impel individuals to acts detrimental to the family and ultimately to themselves. The present procedure coupled with the laws of inheritance are an effective

bar both against the cold selfishness of outsiders, and the unnatural or passionate egotism of family members.

Here then again has an illiterate, oppressed and despised aboriginal race embodied its views and decisions on the most vital of social questions, and offered solutions full of deep, undeniable wisdom, not in volumes of discussions but in the plain simplicity of its rigid customs. These may be summed up in the following five propositions:

I. The family as the real and main source of human happiness must by all means be kept in its natural purity and be protected against all harsh outside influences.

II. Proprietary right is necessary for the family. It is inherent in nature, and therefore inalienable.

III. The use of this right by the individual must be restricted in such a way that it remain in harmony with the rights and interests of the family.

IV. Human labour lays claims to something better than a mere living wage. To restrict it to such a wage is an outrage not to be tolerated.

V. The power called the State, whatever its form, must keep its hands off the family and respect all its rights.

Correctives of and safeguards against the possibly injurious effects of a too rigorous isolation of the family are efficiently and amply provided for by the law of exoga-

my, as will be shown in the article under the word *kulu*.

**candaṣ, candaī** (Cfr. II. *chān*, a bamboo frame for thatching) I. sbt., the eaves of a roof.

II. trs., to make a roof so that the eaves are at a certain place: *netaribu paerina, netaribu candurca*, let us raise the wall here and make the eaves here, i.e., dispose the lower ends of the rafters along this line.

*candur-c, candur-c p. v.*, of eaves, to be put along such or such a line: *horo barduripaigi candurcata*, the eaves are at man's height.

**candaka-cunduku, candaku-cunduku**, (Sad *candak-cak*) syn. of *candak-cundak*, I. adj., strawn sparsely or in patches here and there: *candakacundaka birko me sima mjabajana*, all the small scattered patches of jungle have been cut this year. It is also used as adj., noun: *candakacundakore kuka ko tararakema*, there have been now and then here in the scattered patches of jungle.

II. trs., to render sparse, to reduce to scattered patches, to sow unevenly so that seeds come up in patches: *jara mate gota simānig birko candakacundakakola*, by cutting the trees and burning, them in order to make fields, they have reduced the jungle in our village borders to a few scattered patches.

*candakacunduku-n, candukacundaku-n, cundakacundak-en* rflx. v., to put themselves or remain in scattered groups: *modtare dulpe*, alope *candakacundakolana*, sit down



all together, do not make scattered groups.

*candakacunduku-y*, *cundukucunduku-y*, *cankadecumkad-p* p. v, to be reduced to patches, to come out in patches: miad birge taikena, jara mate *cankadecumkadjana*, the jungle was in one stretch, it has been reduced to isolated patches by cultivation clearances.

IV. adv., in isolated patches, in scattered groups: ne pirido *candaku-cunduku* omonakina huiia hon herledlekage, this field has come up in scattered patches as if sown by an urchin; *tonararaje candakacunduku* hatuakana, or *tonararaje hatu candakacunduku* oraakana, in the forest region villages consist of scattered groups of houses.

**candar-bandar**, **candar-mundar**, **condo-bendo**, **condo-mondo**, **condor-bondor**, **condor-mondor** (Sad) jingles indicative of borrowing of an attire, appearance or shape. I. abs. n, fig., fickleness: ne horoa *condorbondor* cilekate hokao? By what means can his fickleness be stopped?

II. adj., (1) with *lija*, cloth, (a) the attire special to certain performances. In this meaning the term is also used as adj. noun: *condorbondorlo* lilalere mon buloa, songarato lilajaro aminua lele kũ sukua, when there is a performance in special attire the mind gets captivated, whilst a performance in ordinary clothes is not witnessed with the same interest. (b) a cloth variegated with a pattern of various colours: en *lija candar-mundar* lolotana. (2) fig., fickle and

inconstant, versatile in finding shifts, excuses and evasive replies: kacim ituana? am erage *condorbondor*, horo what! Thou not knowing? Thou art a nice shifty fellow!

III. trs., (1) to alter someone's dress or appearance, to disguise: miad hon lilare putageko *condorbondortgia* saralekac baiakana, in the performance they have disguised a child very much: it looks like a monkey. (2) to mark someone's body with a badge distinctive of caste or religion. (Syn., in this meaning, of *tikapok-i*): apido condotepe *condorbondorenjana*, ne hon eia kape *condorbondortgia*? You have marked yourselves with sandal powder, why did you not mark this child also? (3) to change someone's shape: Bagoendi *condorbondortgiatce* kulajina, the Bagoendi changed him into a tiger. (4) to appear under borrowed shapes: Pancarikutiŋen *candibonga* ente paromtan horokoo *condobondokoa*, okodo kularũpte botorakoa, okodo hatirũpte, okodo sadomrũpte, the Chandibonga who dwells at the place called Pancarikuti appears to passers-by in various shapes frightening one as a tiger, another as an elephant, a third as a horse. (5) figuratively, (a) to give contradictory orders: ne gomke *condorbondorkedlea*: roacpee metadlea enrege alepe roacae menleda, this master gave us contradictory orders: he told us to plant and then not to plant. (b) to ask now this, then that, capriciously: hon *condorbondorjad-lea*: mandũ asikena, omaiale do

lade nantana, lade omāia do gūre nantana, the child is bothering us with its caprices: it asked for cooked rice and we gave it some, but then it wanted cake instead; we gave it cake, and now it refuses the cake asking for mola-ses. *candarbandar-en*, *candarbandar-en*, etc., reflexive, (1) to disguise oneself, to impersonate a character, to masquerade as: *hilariko candorbondorena*: *misi hagamlekako samporona*, *ente buriatoka*, *hakimleka*, *s'pauleka*, *rajabaleka*; *enkage hatikuti samporona* *candorbondorena* *meno*, when acting a play, people personate various characters: they dress like an old man, or an old woman or a magistrate or a soldier or a king; the phrase *candorbondorena* denotes this all-round costuming. (2) to make up; to paint one's face or body; to put on special trappings as for the paiki (sword-dance): *paikiko candorbondorakante* *susuna*, sword-dancers paint and attire their body. (3) to assume the shape of certain animals by supposed secret powers. (4) of bongas, to act in various special capacities: *Mahadeocandi bagautina*, *najomena*, *bakribongana*, *cordeacandina*: *candorbondorenae*, *Mahadeochandi* acts in the modality of *bagauti*, of *najom-bonga*, of *bakri-bonga*, of *cordea-candi*: he acts a number of parts. (5) to put marks of colour on the forehead, near the ears or on the chest: *bagoānko pītteko senqante molarare*, *lutur japare*, *kuramre* or *rupikaroko candorbondorena*, the Birsaites

when going to market put red marks on their forehead, near their ears, on their chest and shoulders. (6) fig., to act whimsically or inconstantly.

IV. adv., (1) with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *bura*, *vikaa*, *lelithan*, *sen*. With *sen* it may also take the affx. *te*: *okodo kulakgete ko* (or *kulakgeteko*) *sen*, *okodo getakgeteko sen*, *okodo eordenakgeteko sen*: *candarbandarteko* (or *candarbandartanko*, etc.) *sen*, some people go about having taken the shape of a tiger and some having taken that of a dog; others prowl about as *cordea* witches: in short, they assume all sorts of shapes. (2) fig., with or without the affxs. *ange*, *ge*, *tan*, *tange*, whimsically, inconstantly. *candarbandare jagatani*, he contradicts himself.

\*The belief in the power of certain men to metamorphose themselves into various animals is universal and deeply rooted among the Mundas. I had been but a few weeks in the country when after Sunday service my attention was attracted to a middle-aged man sitting silently in a group with whom I was chatting. He had that week lost in court his last piece of land, and his face bore that expression of sullen despair, which I afterwards saw so often on the faces of Mundas, when ejected by a court-decree or otherwise ruined. After a while he got up and left without greeting anybody. The catechist

told me: "In a few days that man will turn a tiger." My argument against such an absurd superstition made not the slightest impression on any of my hearers. The catechist said he knew the ways of such men, and the others informed me with patronizing composure that a number of their tribesmen really possessed that power, and nearly everyone present had heard of, or known, cases of this in his or some neighbouring village. I next enquired from one of the most intelligent schoolboys, a lad of about 16 years of age. I had soon to make him the observation that as a clever boy, he ought to feel ashamed to believe such nonsense, and that at any rate, as a Christian, he was forbidden to entertain such superstitions. He replied with a perplexed expression on his face, "How can I disbelieve it? We had a maid-servant in our own house, who could turn into a tiger whenever she wanted." Now I insisted on obtaining details and facts, and here is what he said: "Sometimes she pretended to have fever and would lie in a corner and sleep for a day or two without ever saying a word. Our son had young ones and now and then one of them disappeared. One day the woman lay sick like this and in her sleep seemed to complain of thirst. Then my mother gave her a lot of *basidg* (acidulated rice-water). After a while, she woke up and vomited galbre. That very night one of

our small ponies had di appeared. Therefore my mother examined that vomit and found in it bits of pig's hair and pig's meat. Then we knew what she was, and dismissed her." "Had he seen the pig's hair with his own eyes?" No, but his mother had. Bing passed with the weakness of his proofs, he at last said: "Now I do no more know what to believe! If it were not true, how could all Mundas believe it?"

At first sight there seems to be in this reply a great deal of respect for parents and elders in general. It certainly serves to make them accept the possibility of the metamorphosis, and once that is admitted, the ordinary Munda, who does not feel the need of accounting to him if for his faith, will readily believe such stories and other still more fantastic. The bulk of the people are in this state of mind, and from them little is to be got in the shape of a consistent account about the prerequisites and the process of the pretended transformation. All are, however, more or less agreed on the following points: (1) The natural tiger is never a man-eater. (2) Only men, temporarily changed into tigers, attack and devour human beings, because these appear to them in the shape of cattle. While such people roam about as tigers, their human form lies at home fast asleep. (3) About the means by which the transformation is brought about, opinions differ: the most prevalent presuming in the

candar-bandan

face of their human appearance anywhere during the metamorphosis; may he can change them into tigers apparently by a mere whim. In the village of Muehl, about twenty to the East of Sargaha, the natives are all named *Wahm* (the which signifies *child*), and that they were changed into tigers, which would be a very good reason. His mother, however, told the story, and it is to be kept and told the best way possible. In the first place, it is a very old story. On their return to the village, they had been told that they were now, certainly, tigers, and that they were to be eaten by the natives. They caught it and had it for the meat, which it became a child again. We ask our friends and guests how can we do this? They say, "We can do it if we go to the village and find the tiger, and if we can find them, we can do it with their bodies, and then they would catch a tiger, the human form of that tiger will be wounded in the corresponding part of its body. If the wound is inflicted on the tiger locally, the human form will reappear killed by that very wound. If, however, *Kala eadu* himself, as a weretiger, attacks a man, the latter has no means of self-defence because, even if he deals a well-directed blow, it will pass through the figure as through thin air, since a spirit is proof against material weapons. Should a

weretiger, by mistake, attack a man not destined to such a death, his deceased ancestors will suddenly surround him, and frighten away the tiger by the flashes and glamour of their armour.

All this is surely weird enough to satisfy the most abnormal cravings of the credulous and superstitious minds. But how does it fit into the original faith of the Mundas, which exhibits the Creator as a spirit always kindly disposed towards all creatures (see Asur legend) and especially towards men, the children of his predilection? The Mundas call themselves his children; for the only name they have for him in their language is *Haram*, our first father, the one from whom our race is sprung. The name *Sibabonga* has been introduced with the religious system based on the Asur legend. But, even nowadays, *Haram* is the usual name whenever the deepest feelings of the human heart are expressed. Into a world ruled by such a father the unanny spirits roaming about as man-eaters hardly seem to fit.

We may see in this a kind of natural complement to the old faith. Do not certain marriage omens threaten those who disregard them with death from a tiger or a snake? Well, *Kulapandi* is only executing Singbonga's commands; he is but a servant of his, just like the ordinary village spirits, *hata bongako*, who, by his orders, watch over the villagers and occasionally punish evil-doers.

This suffices to entrap the unwary, the more so as the idea of a spirit of a man or woman changed into a tiger appeals to the popular mind's hankering after the preternatural. The average Aborigines are lacking in that intellectual consistency which would urge more critical minds to insist on a clear answer to such questions as the following: Why could not the ordinary tiger, which kills a bullock with a single stroke of its terrible paw, execute the order of Singbonga? Since this cannot be for want of power, is it perchance out of respect for men that the mere tiger refuses to kill them? And if so, then why has the snake no such respect? Or are we to believe that it is also a *Candi-bongga* in the shape of a snake, who causes the numerous deaths by snake bites? Then why not a *Bitapandi* at the side of the *Kulapandi*? The more so as the omens in question always threaten with death by either a tiger or a snake. Whatever answers we may find to these questions, one question at least demands a satisfactory answer, namely, the following: What Munda would ever dare to disregard an omen sent by Singbonga? And therefore what use is there of a *Kulapandi*?

This objection is met or forestalled by the two following doctrines: (1) If the omens portending death by a tiger or snake be overlooked, the evil effects would follow just as if they had been openly disregarded. (2) It is not only in connection with

marriage omens, that Singbonga, for reasons of his own, foredooms some people to such fatalities. (This doctrine is explained under *ranuŋg*).

It is not easy to see how the first point forestalls the objection. Among all the omens which the Mundas observe with so much care, only the two following were given as fore-dooming to death by tiger or snake : (1) a kite swooping down and carrying off something in front of the observers. (2) the meeting of a whirlwind passing before them. It is difficult to see how either of these could remain unnoticed. But barring this and similar difficulties, this doctrine, that unperceived warnings bring down the same punishments on those who never noticed them as on those who disregarded them, is self-contradictory.

Indeed, as shown in the article under *cir'-uŋ'el*, it is the Mundas' filial confidence in the goodness of their heavenly Father, which impels them to ask for manifest signs of approval or disapproval regarding the arrangements they make for the marriage of their children. Moreover they rely so absolutely on his actually giving them such signs, that they break off at once any arrangement, however favourable it may seem from a human point of view, as soon as an unfavourable omen is received. What is to become of this healthy childlike trust in the heavenly Father, if this new doctrine is believed? Then the omens are no longer fatherly warnings, sent in

response to confident payer; they become veritable traps for those who believe in them. A God punishing those who received no warning quite as much as if they had despised his warnings, is no longer a father but an insidious tyrant. Therefore the only purpose of such a teaching and the only result it can have, is to keep the mind of the people in a permanent stage of anxiety, and force them to consult constantly the sorcerers.

The second point of doctrine may have found ready acceptance in a country, where deaths by snake bite are so frequent and where tiger fatalities, not uncommon even nowadays, must have been very frequent in former times, when all the villages were surrounded with dense forest. This is but one aspect of that gloomy fatalism which destroys joyous initiative and is irreconcilable with the belief in God as a loving Father. The additional doctrine that Singbonga warns those thus foredoomed that they may neutralize this fate by appropriate sacrifices, does not soften the harshness of this dark teaching; it rather makes it worse. For, first, the warnings are so vague and of such common occurrence that, at some time or another they are sure to happen to all men: disturbing dreams, sudden fears and minor accidents. Secondly, the finding out of the appropriate sacrifices is possible only by consulting the ministers of the new doctrine. If

we take all this together with the miseries caused by the belief in witchcraft, we must admit that the insidious grafting of these new beliefs on the old faith has really poisoned the people's life. It is even as the Baranda legend says: " ... and from that day the descendants of the Mundas as well as all the great and small castes of this country catch wizards and witches at the door of the *ch'ch'is* and the *sokas*. And from that time troubles have arisen in the country in the shape of mutual accusations of witchcraft, of bongas set against people, of broken oaths, and the like ".

Since the Mundas cling tenaciously to the absolute sovereignty of Singbonga and to the belief in his essential goodness, one may well feel surprised at their accepting doctrines which are so inconsistent with this belief. One of the reasons lies no doubt in the fact that the ministers of the witchcraft system never openly attack this primordial belief but do actually invoke Singbonga and pretend that, in the last instance, they derive their powers from him as from the sovereign lord of the spirits they conjure. But the main reason which overawed the Mundas into accepting these doctrines, is no doubt the extensive use the witchfinders and sorcerers make of hypnotism. Thereby they produce very startling phenomena, which the people can neither explain in any natural manner nor deny: so that

they are forced to believe themselves surrounded everywhere by spirits ever inclined and able to harm them in various ways, they themselves having no means of defence except those offered by the sorcerers.

**candar-mundar** var. of *candar-bapdar*.

**candi** (H., Sad.) syn. of *mpa*, sl. st., silver.

**candi** (H. *ch'ch'indā*; Sad. *cind*) I. sbst., the rope, also called *candi-baiar*, with which the forefeet of horses, buffaloes, bullocks, goats are shackled or tied together so as to prevent them from running away. It is so arranged that it passes completely round the flock of either foot on the forelegs, with between them a free length of rope of about 4" to 6", somewhat less in the case of goats. This leaves just a little play to either foot but not enough to step; they advance only by raising both forelegs at the same time and hopping onwards.

II. trs., to hopple a horse, buffalo, bullock or goat in the manner just described; also to tie together the legs of a fowl: ne sadome *candi-tacha*, karedo nira, let him hopple this horse or else it will run away.

*candi-p. v.*, to be hoppled, or tied by the legs in the case of fowls: *apia sadomiko candiakana*, bariakia jilinačarakana, three horses are hoppled, two are tied with a long rope on their neck.

Note the idioms: (1) *candicandi ne honpe lijataia*, you have dressed this

*candoa-n* rlx. v., to wear one or several coins or medals on a string round the neck : betekane *candoa-n-jana*.



*candoa-2* p. v., to be hung on the neck as a medal, to be adorned with such a medal : ne siki *candoalena* ; betekane *candoašana*.

**candoa-siki** sbst., a coin which has been perforated and used on a necklace : neado kainā, *candoasiki* daa ! I refuse this coin, it has been used as a medal !

**candoa-ṭaka** sbst., a rupee to which a ring has been adapted so that it may be worn as medal round the neck. Mundas have adopted some amulets urged on them by Hindu and Mahomedan merchants. There also exists a tendency to imitate the Uraons in wearing some silver coins, though never in the profusion with which they are worn by the Uraons. Their favourite ornament is and remains the necklace of plain and coloured beads.

**cāṇḍ, cāṇḍa, cāṇḍo** (Sad. *cānr*) syn. of *siṭṭi*, I. sbst., an oblong, water-tight, shallow kind of basket used to bale out water from a tank or pond, either for irrigating purposes or for emptying the water reservoir altogether so as to catch the fish that may be in it. It is worked by two men each holding in either hand a rope attached to the corners of his side of the *cāṇḍ*. They stand a certain height above the surface of the water, then in wide swing they pass the *cāṇḍ* through the water and, in the same swing, pitch it out on the other end of their reach or swing with a slight jerk. In this way two men bale out a great

quantity of water in a very short time. It is sometimes replaced by a *ṭiṇcāṇḍ*, a kerosine oil tin with four ropes on both sides, two at the mouth and two at the bottom. Each of these pairs ends generally in a single rope. These single ropes are held one in the right, the other in the left hand of the balers who use the tin in the same way as a *cāṇḍ*.

II. intrs., to bale with a *cāṇḍ* : purā huaare anjedotana, ṭuakito kā huraṇḍorṇaḍarṇa, nādobu *cāṇḍea*, the water begins to be very low in the pit, we cannot go on laving it with a *ṭuṇḍi* (which is done in a bent or sitting position), let us now bale it out with a *cāṇḍ* (which is done standing and so permits of throwing the water over a higher bank).

*cāṇḍ-2* p.v., used only imprsly. of the possibility of using a *cāṇḍ* : purā huaarakana, kā *cāṇḍoa*, the water is too low down, the *cāṇḍ* cannot be used.

**candāl** (Sad ; II., an inferior caste of Hindus) I. sbst., 1) lechery or adultery of women, in entré. to *ḥayra* Nag. *biṛna* Haas., which are used of men. It is rarely used of such misconduct of girls as can be followed up by a marriage, i.e., of misconduct with a youth of another clan : ne kuṛi aṇḍa *candāl-rateko* bagekja, this woman on account of her adultery has been driven abroad by her husband and his family. (2) only in Haas., lechery or adultery of men. (3) of

## candāṇ

men in Nag., rascality.

II. adj., (1) of men in Ilaṣ. and of women generally, lecherous, adulterous: *candāl* kuṛi, a harlot, a lecherous or adulterous woman; *candāl* kami, lechery, adultery. (2) of men in Nag. rascally: *candāl* horo, a rascal; *candāl* kami, a piece of rascality.

*candāl-ḡ* p v., to become lecherous or adulterous, to acquire the habit of lechery or adultery: ne kuṛi purḡ-ḡe *candāl* jāna enamente nī nagen dutamo borogea, this girl is much addicted to lechery, on that account it is even dangerous to act as match-maker on her behalf.

**candāṇ** I. sb-t., a step, the manner of stepping: babar *candāṇre* daruko roame, plant the trees at a distance of two steps from each other; inā *candāṇ* cilekə? eḡeṇ-tana ei lipadlopod tana? What is his way of walking? Quick or slow and heavy? Note the proverb: manḡa-honko gūna cetanrebu *candāṇ* parted darabu gūnājada, we sons of man, we are sinners, at each step we commit some fault.

II. intrs., to take a step: apisac *candāṇkeda*, he took three steps; hola basute *candāṇ* kainā daritan taikena, yesterday, through sickness, I was unable to walk.

*candāṇ-en* rflx. v., occurs in the sentence: misao kae *candāṇentana*, he never moves about though he is able to walk.

*ca-n-andāṇ* vrb. n., the length or rapidity of stepping: *canandāṇe* *candāṇjuda*, inā *candāṇ* jetac

## Candī-bongā

kale teḡadaritana, he makes such long strides that none of us can take the same, he walks so fast that none of us can keep up with him or reach him.

**candāṇ-au** intrs., to come stepping this way.

**candāṇ-idi** intrs., to go on or to go away taking steps: māḡimāṛite *candāṇidime*, step on slowly.

**candāṇ-sekeṛa** intrs., to walk fast.

**candī** sb-t., a pebble or stone in which the *candībongā* is said to reside.

**Candī-bongā** sb-t., (1) one of the tutelary spirits of the Mundari village. (2) the word *candī* without the addition of the word *bongā* is also used to designate evil-minded spirits, ever ready to put themselves at the disposal of wizards and witches to hurt others. These are also called *kuṛiṇṇ candīko*, the small chandis in contradistinction to *Maraṇṇ Candī*, another name for *Candībongā*. The six *kuṛiṇṇ candīko* generally enumerated are believed by some to be six distinct spirits, and by others to be but different modalities or functions of one and the same spirit. They are: (1) *Kulaḡcandī*, (2) *Cordeacandī*, (3) *Najomcandī*, (4) *Akūtīcandī*, (5) *Kuduracandī*, (6) *Mahadecandī*. Their functions, i.e., the kind of harm they are supposed to inflict and the worship they exact, are described in the articles under these words. It is impossible to find out anything certain about the origin of the worship and the original meaning of the word.

The name *candi* occurs in one version of the Asur legend as follows: *Candire nigjani Candijanae*, those that fell on a *candi* became *Candi-bongas*. This sentence refers to *Marau Candi*, but it is impossible to say what is really denoted by the locative *candire*, because people do not agree as to the residence of *Marau Candi*. Some say that this *bongga* lives in a *sarna* of his own, others say that he resides in a particular field called *candi*. This difference may be explained; in newly founded villages people could afford to have more than one *sarna* or sacred grove; gradually the increasing scarceness of wood forced them to be satisfied with a single *sarna*, and finally there came the time when a number of villages had no *sarna* left, chiefly owing to the relentless rapacity of the zamindars, who had no regard for the religious feelings of the Mundas. In these the field on which the *candisarna* had once stood, continued being considered as the residence of *Candi-bongga* and to be called *candi*. It is more difficult to reconcile with either of these two statements the positive assertion of others that *Candibongga* always resides in a stone some 2 feet high in a *sarna* or a field. The stone is expressly postulated as a necessity. In the first two versions it is a particular place or spot within the village boundary, which is considered as the essential point. This harmonizes well with the general theory about

the tutelary spirits of the Mundari villages. Even when such *bongas* are said to reside in a tree, it is the locality which is insisted on and not the tree itself. If that particular tree be required for some purpose, or other, the Munda wanting it may cut it down, provided he first offer a sacrifice to the resident spirit, who is thereby moved to go and reside in another tree of the same *sarna*. In the third version it is a particular object which, as object, becomes sacred and attracts a spirit to take up his abode in it. This is a view harmonizing with Hindu religious thought. It goes a step further in the localization of spirits than the first view; it constitutes a further advance towards Hinduism and a corresponding recession from the Mundari view about the tutelary spirits of their villages. Indeed we surmise that it is a simple copy from the recognized worship of *Mahadeo* as practised by the Chota Nagpur Hindus called *Sadans*. This Mahadeo is supposed to reside in a round stone the size of a hockey ball which is anointed with *siadur* and kept in a Mahadeo temple. Mundas say that this round stone is a *marau candi*. The Sadans also admit 5 other kinds of godlings which reside in small round pebbles called *candi*; these the Mundas call *harau candiko*. Moreover the Sadans themselves call Mahadeo also by the compound name *Mahadeo Candi*, and the names they use for the 5 *harau candiko* are exact equiva-

but of the Mundari names, or to put it more correctly, these are mere translations of the Sadari names: *Ketageandi* is *Bogh Candi*, *Cendeandi* is *Cendea Candi*, *Aamandi* is *Dogon Candi*, *Aktieandi* is *Shikun Candi*, *Kidjonee* and *Mahadococandi* are the same in both languages.

That version of the Aour legend which is usually chanted by witch-binder in private houses to avert the influence of evil spirits, says: *Sa ande eeta eeta eeta eeta eeta, eeta eeta, eeta eeta eeta eeta*, those who fell in front of Sing-tongo became chandis, and those who fell on sad trees became small chandis. This agrees with the popular division into *sa ande eeta* and *heeta eeta*. But, inasmuch as it points out the sad tree as residence of the small *Candis* it diverges from a widespread belief that these *heeta Candis* reside in any spot, or in small round pebbles.

A similar uncertainty exists about the reputed sex of chandis. Some people say that it is not known whether these bongas are male or female. Others maintain that *Maraa Candi*, *Aktieandi* and *Mahadococandi* are male spirits. If these be right, then *Aktieandi*, worshipped especially by hunters, cannot be identified with our western Diana.

All this goes far to show, that whatever be ultimately meant by the term *Candi*, it is not an original production of the Munda mind;

for, if it were so, it would certainly have acquired a more definite shape in the popular imagination. This surmise gains additional strength from the fact that the name is unknown to the Santals, and thus denotes an accretion posterior to the time when the Santals developed into a separate racial branch.

The root of the word seems to be identical with the Sanskrit word *and* meaning fierce, violent; and the very word *Candi* is one of the names given to the Hindu goddess *Durga*, the slaying one, the killer. That this etymology is the right one is practically rendered certain by the fact that all the small chandis are considered particularly malevolent spirits. Whereas the *Elores* of the ancient Greeks are distinctly conceived as more ministers of strict justice, the malevolence of the chandis is malice pure and simple. The chandis are a product of the Mani bean view that evil is not a mere deficiency or limitation of being but flows from an eternal, living principle, not only distinct from, and antagonistic to, the equally eternal principle of good, but also independent from it and unconquerable by it. Upon this view the belief rests that wicked men, wizards and witches can inflict on their fellow-men any evil they choose to through the agency of the evil spirits over whom they acquire power by means of their occult arts. It is further believed that these evils can be neutralized

## Candi-bonga

only by propitiatory sacrifices or magic spells so powerful that the spirits cannot resist them. The chandis are believed to be ever ready for any mischief the witches require of them. Such being their nature, it is but natural that they should have no 'day' of their own in that cycle of feasts in which the *pahâr*, as religious head and representative of the community, offers sacrifices to the village spirits. Every thing connected with their worship lies beyond the *pâhar*'s office. It exclusively belongs to the domain of soothsayers, conjurers and witch-finders, and in its rites seems to depend on the whims and wishes of these men rather than on any uniform rule.

But there is no uniformity either in the accounts one hears about the number and kind of sacrifices offered to *Marâ Candi* who has acquired a place among the tutelary spirits of the race. Some *pahârs* go so far as to perform a regular Hindu rite, strewing incense (sal rosin) on live charcoals in a leaf-cup and then walking five times around the stone in which *Candi* is supposed to reside, before they cut the heads of the fowls or goats they sacrifice.

Finally there is no uniformity either in the views or beliefs prevailing about the nature of this *Marâ Candi*. In a word, there is hardly a single statement made by Mundas about great and small chandis which is not either simply unknown to, or categorically denied by, other

## Candi-bonga

Mundas. Some say that *Candi* is the same as *Kûlbonga*, others again say that he is the same as *Marâ Buru* or *Mahâ Buru*; and again others, who spin out long theories about the *najombongas* (evil spirits at the disposal of the witches and wizards), maintain that all these are always only different names or functions for one and the same spirit and that the latter is probably *Ikerbonga*. But this is denied by others who maintain that all those spirits are ultimately nothing but *Mahadeo Candi* under various disguises.

How can an inquirer be expected to offer something clear and definite on beliefs and practices so imperious to the very people who profess or observe them? The only thing certain in this connection is that the well known haze and doubt floating over such borderlands where two different sets of religious beliefs meet and try to penetrate each other, illustrates the facility with which new gods and godlings spring up on the fertile soil of popular imagination and indiscriminate credulity. The Munda experiences little difficulty in admitting newcomers into the circle of his tutelary spirits, because these do not in any way threaten the absolute supremacy of *Sinbonga*, who remains their lord and master as well as of every thing else in the universe. If his *pahâr* adds a name to the list of spirits to whom he sacrifices, the average Munda takes it for granted that that

spirit is one of the regularly appointed tutelaries of his village. If some more critical head should raise doubts, these will be easily quieted by the reply that the name of the newcomer must be but a variant for the name of some known spirit.

*cāṇḍo* var. of *cāṇḍ*.

**candū** (Sk. II. *cāṇḍ*) 1 sbst, (1) the moon, treated in the grammatical construction as a liv. bg : *candū tetejada*, the moon shines. (2) a month, i.e., a lunar month. The month of the Mundas begins with the new moon and though the month of the Hindus begins only a fortnight later with the full moon, they have adopted the Hindi names in a slightly mundarized form. There are twelve months, but as these give only a total of about 354 days, a supplementary month is added after about 32 months. This insertion is made at the new moon. It is called *malmās* in Hindi, or more often the Hindus call it by the name of the month in the middle of which they insert it, and the Mundas call it by the name of the month after which it is inserted. This then gives an occasional month of two moons, and any month of the year may happen to be so lengthened. The Hindu year begins in the middle of *Caṭt*, i. e., when the *baṭsak* of the Mundas begins. But the Mundas now generally consider the first of January as New-Year's day. At the side of the Hindi names the Mundas also use names taken from feasts celebrated or from agricultu-

ral operations performed in particular months. The following list gives the most current ones. Though there is no fixed correspondence between these lunar months and the Gregorian calendar. We subjoin an approximative correspondence which gives at least a vague idea of the place each month occupies in the year according to our notions.

*baṭsakcandū* (H. *baisākh*; Sk. *baisākh*) April. Also *hercandū*.

*jete candū* (H. *jeth*; Sk. *jyeshṭh*) May. *asarcandū* (H. *āṣāṛh*; Sk. *āṣāṛh*) June. Also *karaccandū*. The first half of this month is called *setakucumbanda jete*, and the second half *urudū*.

*saṭancandū* (H. *sāwan*; Sk. *shrāwan*) July. Also *roacandū* Has., *roccandū* Nag.

*bhādorcandū* (H. *bhādr*; Sk. *bhādr*) August. Also *indicandū* or *marṃmicandū* and, in some places, *karamcandū*. *kuarcandū*, *kuarasincandū* (H. *kuār*; Sk. *āṣvīn*) September. Also *dusārcandū* and *jomnaḍacandū*.

*kartikcandū* (H. *kāṭik*; Sk. *kārttik*) October. Also *sohoraicandū*.

*aghaṇcandū* (H. *agahan*) November. Also *irgcandū*.

*puscandū* (H. *pūs*; Sk. *pañṣh*) December. Also *dikūṃgecandū*.

*magecandū* (H. *māgh*) January. The 2nd fortnight of this is called *golamage*.

*paguncandū* (H. *phāgun*; Sk. *phāl-gun*) February. *Bācandū* is the end of February and the beginning of March, independently of the

phases of the moon.

*candūcandū* (H. *cail*) March. Also *guputucandū*.

N. B. (1) In some places the *indi* (*marṃi*) feast is celebrated in *karlik*, hence in these places *karlik* is also called *indicandū* or *marṃicandū*. The explanation of the second series of names is given there where those words occur in their alphabetical order. (2) Jonom aḍ cati, hasagara aḍ hoḍogirin, kupilel sen aḍ cêreuri sala moḍ *candū* bitarre hobag lagatinaa, birth and chati, burial and shaving ceremony, the consultation of the omens on the part of the bridegroom's family and the same on the part of the bride's family must take place both within the same lunar month.

II. trs., in connection with a nl, (1) to spend so many months over something: mid *candura* kami landiateko *apicandūkeda*, in their laziness they have spent three months over a work that should have been finished in one. (2) to condemn to so many months' prison: hakim ne horoko jêre *turicandūladhoa*, the magistrate has put these men in jail for six months.

*candū-n* rflx. v, in connection with a nl, to remain so many months: bar *candū* mentee hijulenae *upua-candūnjana*.

*candū-gg* p. v., in connection with a nl, (1) to be somewhere so many months: nîḷḍoia *apicandūggatana* nerege, it is three months now since I am here with him. (2) to be condemned to prison for so many

months: tisia mukadima hasajana, tirako *bucandūjant* mid horodo *turicandūjjina*, order was given today in court, some got two months, one man got six months. (3) idly., (a) of a child, to be so many months in the womb: cimine *candūkana*? How many months old is the child thou art bearing? (b) of women, to be pregnant since so many months: ne kupi *apicandūkana*, this woman is with child since three months.

*candū-bg* sbst., Itly., the spittle of the moon, a kind of white froth found in balls, the size of a cherry, on grass in the fields. It contains the grub of some insect.

*candū-candū*, *candū-mutiḍ*, *candū-parted* adv. of time, monthly, every month, month by month, month after month: *candūcandū* momoḡe ṭala ṭalabia omamea, I will give thee wages of five rupees a month. N. B. The English adj. monthly, as, v. g., in the phrase: monthly wages, must be rendered by the genitive form *candūga*, of the month: *candūga* talab.

*candūcandūra* duku sbst., menstruation: ne hona *candūcandūra* duka auri ctegoa, kabu gonaja, she is not yet menstruated, let us wait before giving her in marriage. Amongst the Mundas menstruation does not entail any social uncleanness or disability.

*candū-mulu* sbst., the West: Occurs only in songs: Siagiturora, ho gatinā, kanṭarabā mondolmondol; *Candūmulurea*, ho saagaina, nuliḃā

nuraṭbaraṭ.

The jack flower of the East, O my friend, is very fragrant.

The mango flower of the West, O my companion, is in dense spikes.

**candū-muṭiḍ** syn. of *canducandū*.

**candū-parted** syn. of *canducandū*.

**cani**? (a contraction of *cikani*)  
interrogative prn, which one?  
who?

**can** (denotes the idea of bifurcation) trs., (1) to bifurcate. (2) to climb a tree by taking the trunk between the outspread legs and then raising one-self by pressing the inner thighs to the trunk: *etāṭa darule caṇca*, kita darudo kā, ena candia-kanatele dēa, all other kinds of trees we climb by holding on to them by means of the thighs, but the palm tree cannot be climbed that way, we climb it with our feet tied together. *caṇ-ḡ* p. v., to be or get bifurcated, to bifurcate: *hora caṇḡaṇṣaṇaṇa* hatu leloa, there where the road bifurcates the village is visible.

**caṇbaṇa** (Sad.) I. abs. n., hot temper; ne hoṛo *caṇbaṇa* mena.

II. adj., hot tempered: *caṇbaṇa* hoṛo kadraṭtaboa, a hot tempered man gets easily angry.

*caṇbaṇa-n* rlx. v., to give way to bad temper: *caṇbaṇanjanana*.

*caṇbaṇa-ḡ* p. v., to take the habit of not controlling one's temper: ne hoṛo *caṇbaṇajana*, he has got a temper.

**can-can** I. sbst., flatness or little inclination of a roof: ne oṛaṇa *caṇcaṇ* juguturūratape, malkunṭa ṣalanagilero ṭaṇkaoa, correct the

flatness of this roof, give it the ordinary slant, if you raise the king p st it will come all right.

II. adj., very flat, too little slanting: *saṇṇoraṇa caṇcaṇ* saṇima jeroa, a thatched roof which is too flat leaks.

III. trs., to make a roof, an umbrella, etc., very flat, with little or too little inclination, so that the water does not flow off readily: *oṛape caṇcaṇkedu*.

*caṇcaṇ-ḡ* p. v., of a roof, an umbrella etc., to be made too flat: *catom caṇcaṇana*.

IV. adv. with the aff. *uṇge*, *ge*, *ḡge* (1) with little or too little inclination: *caṇcaṇgepe* saṇimakada, you have made the roof too flat; *enado caṇcaṇge* leḡtana, it looks very flat. (2) modifying *tiṇḡa*, to stand with feet wide apart, with legs stretched out: *caṇcaṇ tiṇḡa-kana*.

**cāṇ-cāṇ** imitative of the sound of middle-sized cymbals, in entrd. to *kāḡkāḡ* or *āḡāḡ*, imitative of the sound of the largest kind of cymbals, and *cāṇcāṇ*, imitative of the sound of small cymbals. I. sbst., the sound: *hola aiṇḡ aṇḡ cāṇcāṇ* aiṇḡjaḡle taikena, yesterday night we heard you clapping middle-sized cymbals.

II. adj., with *sari*: *cāṇcāṇ sari* aiṇḡḡtana.

III. trs., to clap cymbals: *kartale cāṇcāṇjada*.

*cāṇcāṇ-ḡ* p. v., of cymbals, to be clapped, to produce such a sound: *marana kartal kāḡkāḡoa*, *talamana-gateṇ cāṇcāṇḡod*, *huṇṇateṇḡo cāṇcāṇḡoṇḡ*



*cāṭa-cāṭa* adv., modifying *sari*, being shaken in the vessel has been heard twice, maybe some one is pouring it out again and again.

**caṭa-coṭa, caṭa-maṭa** (Sad. *caṭa-coṭa*) imitative of the sound of frying, in contrd to *canakamanaka* and *caṭṭao* which mean to fry. I. sbst., the sound of frying: *caṭa-coṭa* aumla ci?

II. adj., with *sari*, same meaning: *caṭa-coṭa sari loloakan tacare sumun duljare kārdo punitan sunumre jāna bāraḍjare hoboa*, the sound of frying is produced when oil is poured into a hot vessel or when smth. is thrown or poured into boiling oil.

III. trs., to fry (onomatop. of the sound): *haku sumuttee caṭa-coṭa*, he fried the fish in oil.

*caṭa-coṭa-p* p. v., to get fried: *netu caṭa-coṭakana ci la?* Is this a fried rice relish, or a cooked one?

*caṭa-coṭan* adv., with a frying sound: *cin ḡko utujada, caṭa-coṭanko rikajada?* What rice relish are they preparing? One hears the sound of frying.

**caṭa-cuṭa** (Sad.) imitative of the sound of water shaken or stirred inside a vessel. I. sbst., the sound so produced: *caṭa-cuṭa barina aumla, hoḥdo kain lollja*, I only heard the stirring of the water, I did not see the one who stirred it.

II. adj., with *sari*, same meaning: *caṭa-cuṭa sari aumqtana*.

III. trs., to shake or stir noisily water in a vessel: *ḍa caṭuce caṭa-cuṭa*.

*caṭa-cuṭa-p* p. v., of water in a vessel to get shaken or stirred noisily: *kaisaleka ḍa caṭa-cuṭana, okocjā dulbarajada*, the sound of the water

being shaken in the vessel has been heard twice, maybe some one is pouring it out again and again.

*caṭa-cuṭa* adv., (sounding) like water stirred in a vessel: *ḍako usraobarajala enage caṭa-cuṭa aumqtana*, they are again and again pouring water from one vessel into another, that is what makes a *caṭa-cuṭa* sound.

**caṭaḍal-caṭaḍel, caṭaṭal-caṭaṭel**

(Ch. *caṭaḍal-caṭaḍel*) frequentative of *caṭaḍel*, used of a field in which there are several patches where the paddy has not come out or has died. As adv., it may take also the afxs. *taa* and *tange*.

**caṭaḍel, caṭaṭel** II. (Ch. *caṭaḍa* I. adj., with *taṭaḍ*, a patch (in a field) where the paddy has not come out or has died: *caṭaḍel taṭaḍo ne kooare apita mena*. Also used as adj. noun: *cin caṭaḍel baḥa reotam*.

II. trs., to destroy the paddy over a patch in a field: *aleḡ loḥodo bakiko caṭaḍel koda*.

III. intrs., of a patch in a rice field, to become bare: *netakodo garaote caṭaḍeltana*.

*caṭaḍel-p* p. v., (1) of the paddy to be destroyed over a patch in the field: *loḥon bakikote caṭaḍeltana*.

(2) same as intrs., *garaote caṭaḍeltana*.

IV. adv., with the afxs. *ange, ge, gge*, modifying *omon, rikar, lelq*.

**caṭaga** I. sbst., three piled sticks on which people, who thresh grain by trampling on it, lean with their hands in order to steady themselves: *entanre caṭagareḥo salḍajina*.

## cauga

II. trs. (1) to use (three sticks) for piling them: ne opad tarabu *cauga*, tarabu sānea, we will use some of these saplings as piled sticks, and some as firewood. (2) to stride across smth., in entrd. to *tarom*, to step across smth.: hagatega horomoe *caugaba*, he strode over the body of his own brother.

III. trs. *caus*, to cause to stand with legs wide-apart. This occurs in the phrase *parkomre cauga*, which describes one of the punishments formerly inflicted by the village patriarch. The culprit was made to stand with outspread legs on a native string-bed and his feet tied to the sides of the frame. He had to remain in this uncomfortable and soon painful position for so long a time as was ordered by the patriarch. *parkomre caugika*, they inflicted on him the suppliance of standing with legs wide-apart on a bed.

IV. intrs., (1) to stand with legs wide-apart, in entrd. to *taata*, to sit or lie with legs wide-apart: *caugakete*, he stood with legs wide-apart; kupi *caugale* giu aṭikaroa, it is shameful for a woman to stand with legs wide-apart. (2) to take a stride: balsa *caugale* en daruina tebaea, I will reach that tree by striding twice, i.e., in two strides.

*cauga-2* p.v., (1) of sticks, to be piled: cakarge *caugaakana* upun horoleka saḥdarinbu itua, the three sticks are piled broadly, four of us will be able to steady themselves

## cauga

on them. (2) to be crossed in one stride: ne dui taromdo kā taromoa, *caugaleredo cauga*, one can not pass over this stone by an ordinary step, but if one take a long stride one can pass over it. (3) to be subjected to the torment described above: *parkomre caugale*.

*cauga-angt* vrb. n., the length of a stride: *caugale cauga*, jangia eken ocejuna, he made such a stride that his trousers tore with a sharp sound.

*cauga-au* intrs., or *caugau* reflex. v., to come on walking with legs wide-apart: *caugaujale*, *caugauolana*.

*cauga-cauga* adv., modifying *sen*, to walk with legs wide-apart, to walk straddle-legged: kasarakanao *caugacauga sen*, he has itch, he straddles about.

*cauga-idi* intrs., or *caugadi* reflex. v., to straddle away: *caugadijale*, *caugadilana*.

*cauga-kese* trs., to bar the way by standing across with outspread legs; duare *caugakeseketa*, he barred the passage through the door. *caugakesek-2* p. v., of a passage, to be barred by someone standing across with outspread legs: duar *caugakesekana*.

*caugar*, *congar* trs., to break off a twig at its junction with the branch (used only in songs where it is a parallel of *pete*, to break off a branch in the middle):

Seārire, seārire, seārire nundibā,

Bakārire, bakārire, bakāriro ban-grubā.

Seāine mundibā lo noko : gope p te-  
keda ?

Bakāine lanagrubido cinae gope  
*caṇḡaraked* ?

Senderako, jilibejilib senderako pete-  
keda,

Kareṇḡako, jol bejoloh kareṇḡako  
*caṇḡaraked*.

In the hedge there were jessamines  
and acacia flowers. Alas ! Who  
broke them off ? It is the hunters  
with their glittering weapons who  
broke them off.

**caṇḡāra** trs., (1) to tear off  
branches of trees ; in this meaning  
it is syns. with *caṇḡāra*. (2) to  
tear badly a cloth or the like ; in  
this meaning it is syns. with *ore-*  
*caṇḡāra* : goakan sadom didiko  
*caṇḡārakya*, the vultures have torn  
into shreds the skin of the dead  
horse.

*caṇḡāra-g* p.v., (1) of branches, to  
be torn off the tree : ne koto eskarte  
kā *caṇḡāraoa*, it is not possible for  
one man alone to tear off this  
branch. (2) of cloth and the like,  
to get badly torn.

*ca-n-aṇḡāra* vrb. n., the extent of  
tearing : *caṇḡārae caṇḡarakeda*,  
tuṇamakantgate suba jakede caṇ-  
aukeda, he tore off the branch in  
such a way that the tree is split  
down to the roots.

**caṇḡāra-caṇḡāra** Nag. var. of  
*caṇḡaracoṇḡāra*.

**caṇḡa-tala** trs., to stand over  
smth. with outspread legs and feet  
wide-apart : lōre *caṇḡatalaakada*,  
tarasaṇḡa tarasaṇḡa handirijanre lōr-  
rege uṇḡoa, he stands astride the

ravine ; if on one side or the other  
the border were to give way he  
would tumble down.

*caṇḡatala-g* p.v., to be bestridden  
by one who stands with the legs on  
either side : lōr *caṇḡatalaaukanre*  
uṇḡora boro mena, when a ravine  
is spanned with the legs there is  
danger of falling.

**caṇḡira** I sb-t., a rectangular  
basket made of bamboo slices,  
having a length of 2½ cubits, a  
breadth of 1½ cubits, and a depth  
of about one foot. It is used on  
marriage feasts to contain the cooked  
rice.

II trs., (1) to use for making such  
a basket : ne maḡ tara kancipe,  
tara *caṇḡiraḡpe*, make *kanci* baskets  
with half of this bamboo and *caṇḡira*  
baskets with the other half. (2) in  
connection with a nl., to prepare so  
many basketfuls of cooked rice :  
maḡdiko *apicaṇḡiratada* kajā jom-  
caboā, they have prepared three  
basketfuls of cooked rice, perhaps  
it will not be all eaten up.

*caṇḡira-g* p.v., in connection  
with a nl., of cooked rice, to be  
gathered in so many *caṇḡiras* :  
maḡdi *apicaṇḡirajana*.

**caṇḡola** I. adj., with *caṇ*, a broad-  
mouthed earthenware pitcher. *Caṇ-*  
*gola* is sometimes used alone in  
anger as a nickname : thou large-  
mouthed fellow !

II. trs., to make waterpots with a  
broad mouth : ne kumbar caṇuko  
puragee *caṇḡolaḡa*, begar  
*caṇḡolate* kāci baiṇṇ ituaṇa, this  
potter always makes his waterpots  
very broad-mouthed, he seems

not to know how to make them narrow-mouthed.

*caŋgola-n*, *caŋgolabaŋa-n* 1flx. v., fig, to gape, to stand open-mouthed: enka aŋom *caŋgolabaŋa*, jãgeko landamea, do not gape like that, everybody will laugh at thee.

*caŋgola-g* p. v., of waterpots, to be made broad-mouthed: tara caŋu *caŋgolaakana*, tara kãrãsaakana, some of the waterpots are broad-mouthed, some are narrow-mouthed.

*caŋgolage*, *caŋgolãge*, *caŋgola-caŋgola* adv., broad-mouthedly: soben caŋuko *caŋgolagee* baikeda, he has made all the waterpots with a broad mouth.

**caŋka-maŋka** var. of *canãka-manãka*.

**caŋkaõ** (Sad. *caŋkack*; II. *chaũkũ*) syn. of *canãkamanãka* and constructed in the same manner, but the adv. is *caŋkaõle*.

**caŋki** var. of *caki*.

**caŋko** I. sbst., the action of drawing the *gira* net through the water towards oneself: cirpiko anjednamotan taikena miŋ *caŋkore-geŋ* miŋsakamledkoa, the water being nearly exhausted the *cirpi* fishes were found together in some deeper places; in one drawing of the net I caught a whole leafful.

II. trs., to draw the *gira* net through the water towards oneself. The d. o. *gira* may be expressed or understood: apisainã *caŋkola* miado hai kana tãkedkoa, I drew the *gira* thrice but did not hit on a single fish; apiupunsa girainã

*caŋkola* miad eskar hainã *caŋkona-mana*, I drew the *gira* three or four times but caught in it only one fish.

*caŋko-g* p. v., of the *gira*, to be drawn through the water: jambar jãtako ne debare caŋuakana kã *caŋkora*, crooked, branched scrub-wood has been thrown into this pond, it is impossible to draw the *gira* net through it.

**caŋ-maŋ** syn. of *caŋconã*.

**caŋ-parom**, **caŋga-parom** trs., to step over smth. with a stride: lõre *caŋgaparomkeda*, he strode across the ravine.

*caŋparom-g*, *caŋgaparom-g* p.v., to be crossed with a stride.

**caŋgal caŋgel** var. of *caŋgal-caŋgel*.

**caŋgel** var. of *caŋgel*.

**caõ-caõ** var. of *cõgõ*.

**caõra** (II. *caur*, low land; Sad. *caura*) adj., with *loõra*, a terraced rice field of the third class: *caõra* locõkore raieuni herakana. Also used as adj. noun. There are five kinds of terraced rice fields: (1) *lõõa* locõõ, always covered with water; (2) *iker* *loõõra*, low fields in which the same varieties of rice as in *lõõa* *loõõra* may be sown; (3) *caõra*, *caõra* *loõõra*, the lower fields on the slopes; (4) *badi*, *badi* *loõõra*, the higher terraced fields; (5) *caŋibadi*, the highest terraced fields. *caõra-g* p.v., used only in the df. past, instead of the adj.: ne sokora-*ra* *loõõra*ko purate *caõrajana*, hupĩate ikira, the fields in this valley are mostly of the third class, few are

## Caōra-bonaga

## capā-capi

of the second class.

**Caōra-bonaga** subst., one particular kind of the spirits introduced by the Asur legend: those who fell on the high fields became *Caōra-bonagas*.

**capa** (H., Scl. *chōp*) I. sb. t., an impression, a print, a picture: kaṭeṛa *capa* otere tamage mandako metā, the impression left by the foot on the ground is what they call a footprint; dā, gamko, *capa*, do give me a picture, s. r.

II. trs., to imprint, to print, to draw a picture, to photograph: kitabko cilekako *capā* ne-kan Ranchi lelakada, this time I have seen in Ranchi how they print books; tire scai lotanjaneī puerice aṅa tu *capa-tala*, having put ink over his hand he imprinted it on the wall.

*capa-n* rllx, to sit for a picture, to let oneself be photographed: cāpani hujakana, okokoṭe *capauredo*, dola! The photographer is here, if some of you want their likeness to be taken, come on!

*capa-g* p. v., to be or get printed, imprinted, depicted, photographed: am olakad Mundako duran *capa* ei? Will the songs of the Mundas then have been written down be printed? *ca-n-apa* vib. n., the action, the amount or extent, the result of printing, imprinting, depicting, photographing: pura jete marsalakana, *capa* kā taṅkaca, the light is too crude, the photo will not succeed; *capa* kā taṅkajana, hejbejotan rikajana, the printing has not been done well, it is illegible; nea okōṛa *capa*? Whose print,

imprint, picture, photo, is this? *capa* capakedkoa mid hero jaked kae sarku, the photographed them to the last; misa *capa* api kilasen i-kulhonko capakedkoa, taom *capa* soben sarakana i-kulhonko capakedkoa, the first time, he photographed the boys of three classes, the second time, he took the photo of all the other boys of the school.

**capa capi** (Scl. *capapet*; Mt. *kāpāṭapt*, slaughter) I. sb. t., despotic exercise of power, oppression, tyranny: ne disumre saṭōḷko amko hure rajako *capa* takena, before the coming of the Europeans, there was despotism of the kings in this country.

II. adj., of power, undisputed, unchecked, despotic, tyrannic: mkua hane *capapapa*, their power there is undisputed, unchecked, they can, v. g., force people there to carry things for them without any remuneration.

III. trs., to rule despotically, to tyrannize: Angaji sarkar disum calōḷoe calōḷada, *capapido* kae *capapapa*, the English Government administers the country but not despotically; Bandgāren Jogmonsia rajado kae taṅkena iminreo entaren hoṛeko *capapajakoe* takena, Jogmonsing of Bandgaon was not a rajah and nevertheless he tyrannized the people of his neighbourhood.

*capacapi-g* p. v., to be oppressed, tyrannized: Siadisum okosaokosado rajakote *capacapiakana*, certain parts

## capa-copo

of Singbham are governed despotically by their rajahs.

**capa-copo** (Sad.) syn. of *sitasata*, *calicata*, *soticata*, I. sbst. the peculiar noise made by ducks when they run their beaks about in water or slush in search of food: *koroko capacopos* aumtana ri kã? Doest thou hear the ducks running their beaks about in the slush?

II. adv. with *sari* *capacopo* *sari*, the sound just described.

III. intrs., of ducks, to run their beak about in water: *loroko macara lo caloko capacopocapacopo*, the ducks are running their beaks about in the slush of the courtyard.

IV. trs., of ducks, to eat up south on the surface of the water: *dare cauli herakan taikena, sobenko ca capacacababada*, there was rice strewn on the water the ducks have eaten up everything.

*capacopos* rflx. v., same meaning as intrs., mod. *sanj ne talaoe koroko capacopojana*, the ducks have been running their beaks in this tank for half a day.

*capacopo-g* p. v. to be eaten up by ducks on the water: *soben cauli capacopocabajana*.

*capacopotan* adv., modifying *aum*, *rika*, *relan*, *rikag*: *soben cauli capacopotan rikajana*.

**capacuri** I. sbst., the sound made by splashing about in shallow water v. g., in water standing in rice fields during the rains: *capacuriiu aumla*, I heard the splashing through shallow water.

II. adj. with *sari*, same meaning:

## capacuri

*capacuri sarin aumla*. In songs it occurs with *sarini* waterfall:

Jilimhi seretere kãri nura kuri  
kicari nura kuri.

*Capacuri* aragore gani ca sobode,  
kora, gamica sobode kora,

Kicari nura kuri, kicari natutana,  
kicari natutana.

Gamica sobode kora, gamica budestana,  
gamica budestana.

On the smooth and shining rock is a woman washing a cloth by beating it against the rock.

Near the noisy waterfall is a man washing a gamocha by rubbing it gently. O cloth-beating woman, the cloth is carried off by the current, O gamocha-rebbling man, the gamocha floats off.

III. intrs., to produce that sound by running in shallow water: *tembe dare niko capacurijana*.

IV. trs., 1) to splash the shallow water about by running in it: *dare capacuridat*. (2) trs. caus.: *nrikos capacuripofkor*, he drives and makes the cattle run in the shallow water.

*capacuri-a* rflx. v., to splash wilfully in shallow water: *marita sonepe, alope capacurina*, walk slowly, do not splash the water.

*capacuri-g* p. v., of shallow water, to be splashed about when one runs in it: *tembe dare nijare capacuriona*, when one runs through shallow water it gets splashed about.

*capacuri*, *capacuritan* adv., splashingly in shallow water: *capacuritan ni barajada setahonkina*, the two young dogs are running

## capađ

and splashing about in the rice fields.

**capađ** (II. *capet*, extended palm, a slap; also *capaf*, a slipper) I. sbst., blacksmith's bellows (syn. of *cipua*).

III. intrs., to put down the whole sole of the foot at the same instant, as is done by people kneading smth. with their feet or by soldiers marking time, i.e., stepping without advancing; in entrđ. to *canđar*, to step forwards, to move on by stepping, and *tega*, *tiga*, to tread on smth. whilst walking: *neree capađkeda* entee *kupilkeda*, he put his foot here and then jumped.

III. trs., to knead with the feet: *keođ baiŋea nâpaka hasare arã hasa mesaleateko capadea*, after having mixed red earth with the loam out of which roofing tiles are to be made, they knead it with the feet. Note the particular meaning arising out of the Mundas' practice of catching all the fish remaining in reaped rice fields. Arranged in long lines at one end of a field and moving slowly backwards, they mark time, so to say, treading straight down through the slush to feel for fish with their feet. Every fish the foot feels is taken out with the hand and slipped through the gills on to the slice of bamboo on which they carry the fish caught. Hence *capađ* means to search for fish in reaped rice fields by feeling for them with the sole of the foot: *gođa hatu haku sabtekoa, hanta ločoãre hai capađtanem neldaria-*

## capađ

*koa*, the people of the whole village are gone to catch fish, thou canst see them in the rice field over there trampling backwards in the mud.

*capađ-q* p. v., (1) to get kneaded with the feet: *paeri tapae ha-a ađ iđa baii hasa kã itiroa mendo capađ-janci* enkateko *lagãđõa*, *keođhasado capađkeate itirire enaa taũkkoa*, the mud destined for raising a wall or making bricks is not kneaded with the hands, but when it has been kneaded with the feet, it is used as it is; not so the mud destined for tiles: this, to be properly prepared, should be kneaded with the hands after it has been kneaded with the feet. (2) of fish, to be felt for with the soles of the feet: *ne ločoãren haiko gapajãko capadea*, maybe to-morrow the fish in this rice field will be caught by the trampling process.

*ca-n-apađ* vrb. n., (1) the sole of the foot; the pedal of a bicycle, of a sewing machine, of an harmonium: *canapađrenã janumjana*, I got a thorn in the sole of my foot. (2) the catching of fish by the trampling process, its manner, its result, i.e., the fish caught: *haiko cana-pade capađkedkkoa, gočakantee alarabaratãkkoa*, he trampled the mud for fishes with so much force that some were quite dead when he picked them up; *nikudo aiĩã canapađko*, these are the fish I caught in trampling the mud. (3) the kneading of mud with the feet or its extent: *misa canapađle kã kabujana, basikedateko capađrũpakeda,*

## capad-ür

it was not thoroughly worked by a first kneading; after letting it stand for a night they have kneaded it again; keeq baii lo-oddo *cana-paḍko* capaḍkeda, enare miado gurguñi kam namea, they have kneaded with their feet the tile loam in such a way that you will not find in it a single hard nodule.

*capaḍteq* sbst., instr. form, a pedal, a treadle: baiikalra *capaḍteq* ṭekad-ore kā calaḍbeseoa, when the pedal hits the frame at each turn the bicycle cannot be worked properly.

**capad-ür, capua-ür** sbst., the leather of a blacksmith's bellows.

**capad-urum** trs., to recognize or notice smth. by putting the sole of the foot on it: loḥoraie baii *capad-urumkṛa*, in the rice field he became aware of a fish on which he had put his foot.

*capadurum-q* p. v., to be felt under the foot and recognized.

**capad-urua** syn. of *tegauryua*, I. sbst., the demarcation of a plot of ground by walking around it: gonora dole bapaia kana, *capadurua* do auri hobaoa, we have agreed about the price but have not yet demarcated the boundaries.

II. trs., to demarcate a plot of ground by walking around it.

*capadurua-q* p. v., of a plot of ground, to be demarcated by walking around it.

**capai, capoi** Ho. syn. of *tabiri*.

**capa-kagaj** sbst., blotting paper.

**capal** sbst., (1) in Nag. buttocks, of larger animals, as horses, bullocks, swine. (2) in Has. buttocks

## capal-copol

and upper thighs of the same. It is never used of men, except as a joke: uñko *capalreko* ṭupundakoa, they touch the bullocks with the goad on the buttocks.

*capal-q* p. v., to grow, or have grown, such or such buttocks and upper thighs: ne uñi beṭekane *capal-akana*, this bullock has huge buttocks; amdo keṭalekam *capalakana*, thou hast thighs like a buffalo's.

**capal-copol** (Sak.) cfr. *copolcopol*, I. sbst., imitative of the sound made by heavy animals splashing slowly through shallow water or by things falling heavily and continually in shallow water: gaṇi japaṇi uli uñ-ṭaure *cipalcopoliṭa* aiumḷa, I heard the sound of mangoes falling heavily and continually in the brook.

II. ad'j., with *saṇi*, same meaning: *capalcopol* saṇiia aiumḷa.

III. trs., (1) to throw continually heavy things in shallow water: ciñḷkope *capalcopoljuda*, saṇi bāriia aiumjada? What are you throwing continually in the water? I hear only the plumps. (2) to splash slowly and heavily in shallow water: dṛe *cipalcopoljuda*; dṛee *capalcopoljuda*.

*capalcopol-en* rflx. v., to walk slowly and heavily in shallow water, in entr'd. to *capacurin*, to run lightly and fast in shallow water: hati loḥoraie *capalcopolen-tana*, the elephant walks slowly splashing in the rice field.

*capalcopol-q* p. v., (1) to be thrown or fall heavily and continually in shallow water: barsinaṭeṭe banda-



re hasa *capaŋ* *capaŋ* *capaŋ*. Since two days earth is being thrown in the bund (to fill it up). (2) of shallow water, to be splashed as described: *dā capaŋcapaŋ*.

*capaŋcapaŋ* adv., with the sound described: *hati* *boŋare* *capaŋcapaŋ* *ŋae* *senjada*; *barsa* *leka* *korakupiko* *sinasatub* *hasa* *capaŋcapaŋ* *ŋae* *takō* *reko* *dulidijada*, *peretabika* *mente*; *keŋako* *banda* *atomre* *capaŋcapaŋ* *reko* *burunjana*.

**capaŋ** syn. of *capaŋ* adverbial affix to *ara*, to dawn, and *tara*, to rise (of the sun). It denotes that the process of dawning or rising has just been completed *ara* *capaŋ* *ara*, it has just dawned; *tara* *capaŋ* *tara*, the sun has just risen.

**capaō** (H. *chupānā*, *chupānā*, to conceal) trs., (1) to fill or cover a whole surface, in entrd. to *perē*, to fill any containant such as vessels, baskets: *Bilaitrenko* *ne* *disumko* *capaōkeda*, the Europeans are all over this country. It is used figuratively (2) of bashfulness, probably because that manifests itself in the whole outward demeanour: *sorom* *capaōkita* *enamente* *kae* *jagari*, he is full of bashfulness that is why he does not speak. (3) of sickness: *duku* *capaōkita*, he is sick all over, he gets one sickness after another. (1) of a spirit taking possession of smb.: *bonaga* *capaōkita* *enado* *inire* *derakena*.

\*N. B. *Bonaga* *capaōkekore* *horoko* *balua* *kāreko* *rumoa*, *japaōkekoredo* *rumoŋ* *balu* *hobaoa* *orō* *misa-* *misako* *goguteroa*. *Puragedo* *Curin-*

*ko*, *Satebunkore* *capaō*. *Geraga* *Mar* *purasi* *japaōko*. The *Longakodo* *deora* *en* *ne* *nenadacalea*. *Bonga-* *unugirite* *mod* *modiko* *duraga*, *okonido* *horoteko* *duraga*, *okonido* *dikuteko* *montoten*, *en* *bonaga* *en-* *tanlo*; *ente* *anagtare* *dar* *ko* *idikiad* *horareko* *bonaga*. *Kae* *jatireo* *si-* *mānate* *paromre*. Enter *do* *nao* *hupia* *hitako*, *lisirko*, *sakomko*, *en-* *kanen* *kanako* *giposa* *ŋae* *harfuk* *ka-* *ge*. *Haukar* *onaga* *orō* *Karambonaga* *unugiri* *purange* *maskila*: *mad* *oragetee* *unugirijane*, *hupia* *du-* *taŋomte* *mid* *enilijana* *gontan* *ŋae* *malere* *eta* *orare* *boloa*. When a spirit takes possession of people, which is described by the prd. *capaō*, they become mad or get into a trance, whereas the prd. *japaō* means smth more, a worse kind of possession: it means trances and madness too, and also sometimes that the possessed man dies of it. It is mostly the shades of women who died in childbirth and the Seven Sisters who take the first kind of possession of people; Mother Ganges generally takes the last. None but a witch-finder can expel a spirit who has taken possession of a man. When they expel the spirit they sing the whole night long, some do so in Mundari, others do it in Hindi mantras, anyhow the songs or mantras are scoldings directed to the spirit in question. Then at dawn, taking the offerings they go and offer their sacrifice on a path (leading from the village) or anywhere at all, provided it be beyond

## capaō

the boundaries of the village. There they abandon a tiny newly made winnowing shovel, a necklace, bracelets and other such things, as they do in the ceremony to drive away an epidemic. It is particularly difficult to expel Hangkarbonga or Karambonga, as these, when expelled from one house, generally enter after a few days some other house belonging to the same khunt.

*capao* *a* rlx. v., to cover a whole place : *pu'ako piri'kutuyiko capon-jana*, the locusts have invaded all the high fields.

*capō-g* *p* v., (1) to get covered all over : *pu'akote capō'kara piri'joneabagea*, nothing will remain on a field invaded by locusts ; *kara go'a ho'moe capō'akana*, his whole body is covered with itch. (2) to get possessed by a spirit : *oko bon-gateo capō'akana* ? (3) idmly. *ndurire go'a ho'mo dako capō'oa*, in drowsy people get their whole body full of water.

*ca-a-apō* *vrb. n.*, the possession by a spirit, the number of cases of possession, the man possessed : *oko bon-gaꝥ canapaō'lee nekatana* ? Through the possession of what spirit is he in that state ? *Curindo canapaoo* *capaok'dkoa*, mōrtunū *ho'oko miad'folareko balutana*, the shades of women who died in childbirth have taken possession of so many people that five or six are mad in the same hamlet ; *ne balu ho'oro oko bon-gaꝥ canapaō* ? This mad fellow in the possession of what spirit is he ?

## capārās

**Capaō-bonga** *sb. t.*, a spirit who has taken possession of a man : *Capō'bon-gako unmagiritana*, they are expelling a spirit, they are exorcising a man.

**capa-onol** *sbst*, *print* *capaonoldoa* *paraodaria*, *tionoldo kae paraodaria*, he can read print but he cannot read handwriting.

**capar** (*Or*, a piece of low wet ground dug for the cattle and salted at common expenses) *I. sb. t.*, water which in the rice fields stands or oozes in the footprints of buffaloes : *kara uriko napantea, capatida k'ako napantea, kara* earth is the meeting place of bullocks (who come to eat it) whereas water which oozes in the footprints they made on previous days is the meeting place of buffaloes (who come to drink it).

*II. mts.* *ke'ako darisokorareko capatidakda, uikodo gatalocoreko karouakada*, the buffaloes have taken the habit to go to the fields near the village spring in order to drink the water which oozes in the footprints they left on previous days whereas the bullocks have taken the habit to go and eat *kara* earth in the fields where the stream formerly was.

**capārās, capārasi** *I. sbst.*, the alternate bending of the teeth of a saw : *ne arax caparasi kam'auakada*.

*II. trs.*, to bend the teeth of a saw alternately to one side and the other : *ne ara caparasitam*.

*capārās-g, capārasi-g p. v.*, of a

## capar bandi

saw, to get its teeth bent alternately : ne ara ʔaŋkage *capārasia-kana*.

**capar-bandi** (II. *chappar-bandī*, the price of thatching) sbst., a house tax levied there where municipal administration has been introduced.

**Capar-candi** syn. of *Andha candi*.

**capar-cipir** (Sad.; Or. *chapar-chepir*) syn. of *capacupi*, which see.

**capar-dā** sbst., same as *capar* : *caprida* kerako kūhko sukuri, buffaloes like to drink the water which oozes in their old footprints.

\***capar-ili** sbst., a cap of rice-beer which, on the Sorai feast, is put on the ground before the *mahara*, village cowherd, and which he has to sup on all fours, shouting *mā*, like a calf, when it is empty.

**capāra** factory term, I. sbst., (1) thin sheets of lac (shellac) as prepared in the factories. (2) the same crushed before being exported. N. B. Though *êrêko*, stick lac, and sometimes also *cāūriko*, seed lac, are grammatically treated as liv. lgs., *capāra* is always treated as inan. o. : *capārae* (or *capārakoe*) calānkeda, he has exported shellac.

II. trs., to prepare shellac : Mundure êrêkoko *capārajadkwa*, or cāūriko *capārajada*.

*capāra-g* p. v., of stick or seed lac, to be reduced to shellac : êrêko *capāraqtana*, cāūri *capāraqtana*. *capārate* adv., in the form of shellac : êrêko *capāratee* calānjadkwa.

**capāra, capra** I. sbst. There are two kinds of *capāra* : (1) *orācapāra*, called *durmus* in Hindi, a

## capāra

wooden or iron rammer or floor beater : *capāra* durura ōrō meredra menā. (2) *kumbhacapāra* or *tapr*, (II. *thāp*) a small wooden beater used by potters, and also by masons, when the latter have to beat con rete on the upperfloors or terraces, where the use of the heavy rammer would be destructive. It is a small wooden block with an horizontal handle ; when it is used on pottery the sheet of clay is steadied on the innerside with a second *capāra* which has the form of a bull and is likewise fitted with a handle.

II. trs., to stamp or beat with a *capra* : ne orā *capāraepe*, beat this floor ; kumbarko cātu cākāredo hūriŋageko baijada, *capārakateko* maraŋajada, potters turn the water-vessels on the wheel to a small size only, it is by beating with a wooden millet that they broaden them out ; mundula baŋgalarā sarīma tūpiteko *capāraea*, the roof of a terraced house is beaten with a wooden mallet.

*capāra-g, capra-g*, p. v., to be beaten down or beaten out with a *capra* : ne orā kā *capraakana*, the floor of this house has not been beaten.

*ca-n-apāra, ca-n-apra* vrb. n., the beating with a *capra*, its force or extent : *canaprako* caprakeda sabōrote sobolereo hūriŋage gaōoa, they have beaten the floor so firmly that even with a crowbar one can cut it but slightly ; *canaprako* caprajada, tala gaūdiata sarī aūmōtana, they beat

## capāraō

the terrace with such force that the sound is heard half a league's distance; *misa canaprate kā jataō-bōsjana*, orq *caprakatepe*, in the first beating the floor has not been pressed down firmly, go on beating it; *misa canaprate caṭu kā tearoa*, *kanekaneko caprakateā*, a waterpot is not ready after one beating, they beat it over again and again.

**capāraō capraō** (II. *thaprā* a slap; and *taprī*, clapping of hands; Sad. *thaprāk*) syn. of *tabri* and *caṭakan*, constructed like *caṭakan*, but not used in the repr. v. Moreover this word is used only in displeasure or jest.

**capāṭi** (II. Sad) I. sbst, a very thin unleavened kind of pancake. Flour is kneaded into a tough dough with a little water, then rolled out into a very thin roundish sheet and slightly fried in a pan or flat earthen vessel with no more oil or ghee than is absolutely necessary to prevent it from being burnt. The Mundas have not yet taken to this handy Hindu article of food. The nearest approach to it is their *laḍ* IIas. or *holoḍ* Nag., dough of rice or millet flour, made into a cake more than half an inch thick and cooked in oil.

II. trs., to make into pancakes: *niminu holonbu capāṭiia*, so much flour we will make pancakes of.

III. intrs., to make pancakes: *ciminupe capāṭitada*? How many pancakes have you made? *porohkorepe capāṭiia ei*? Do you make pancakes on feast days?

## capi

*capāṭi-u* p. v., of pancakes to be made: *moḍ dali capāṭiakana*, a basketful of pancakes has been made.

**caped** var. of *ceped*, used as a nickname in connection with *mū*: *capedmū*, pugnosed fellow.

**capi** trs., (1) to wipe off smth. wet: *hon meḍḍa capitaine*, wipe the child's tears. (2) to rinse or wash lightly, v. g., a stain, a cloth, pots and pans, grains or vegetables (before cooking them), sand (in search of gold): *Burumagoraro si-daman samārom capitanko taikena*, formerly they were washing the sand for gold in the Buruma stream; *hapakanmea*, *rembed capitankam rikantana*, be silent, thou keepest repeating the same thing, ltly., thou actest as if rinsing the first stomach of a ruminant animal.

*capi-n* rflx. v., to wipe off from one's own clothes or body, to rinse or wash lightly one's own body, or the clothes on one's body: *gaō lolo dāte capinme*, wash thy wound with warm water.

*ca-p-api* repr. v., to wipe or rinse each other: *deara gaōkina capapikena*, they washed the wound on each other's back.

*capi-2* p. v., (1) of smth. wet, to be wiped off. (2) to be rinsed or washed lightly: *kā sartalakan uḍ seker-age capioa*, a mushroom which has not yet opened out is soon rinsed clean; *ne garare samrom capiotana*. (3) of earth, to be washed away by the current: *ne loōnara lobq capijana* (or *atugirijana*), all the fat soil of this rice field has been wash-

## capi-amin

ed away. (1) idmly.: *pura garada alope omaia*, potae *capiou*, do not give him much fresh water to drink, his bowels will be washed out, i.e., he will have a stool after each drink.

*ca-n-apa* vrb. n., the wiping or rinsing, its amount, the object wiped or rinsed: *rembed misa caapite ka pareioa*, the first stomach of a ruminant animal cannot be cleansed in one rinsing; *caapiko capikeda caulire miado lupu banoa*, they have rinsed the rice so well that not a particle of bran is left in it; *ainia caapire miado lupu ka taina*, there never remains any bran in the rice I wash.

**capi-amin, capi-amin** trs., (1) to cleanse thoroughly with plenty of water, to wipe thoroughly: *ne hon capiamintaie*. (2) idmly.: to purify, to declare purified from a social defilement: *apute bayao kupi dā-kāia*, *honkodoko capiamukedhou*, their father has taken for wife a blacksmith's girl, but they (the panchayat) purified the children, admitted them into the caste.

*capiamia-en, capiamia-en* rflx. v., to wipe or wash oneself thoroughly.

*capiamin-g, capiamia-g* p. v., (1) to be wiped or rinsed thoroughly. (2) to be purified from social defilement: *hagarapakiako uruakedkinaa*, *kili capiaminjana*, they have expelled the two who committed lechery within the sept, now the sept is pure again.

**capi-cauli** sbst., rice which has been rinsed before cooking: *dikuko capi-*

## capka

*cauligeko joma*, Hindus wash their rice before cooking it.

**capi aō** (Sal *cap'ick*) trs., to pour water on smth. in a recipient so as to cover it entirely: *utu capulaōkedu*, she has made a watery stew in which the solid particles are swimming; *ne caura bibare da capulaōtam*, pour water on the paddy in this vessel, so as to steep it.

*caplaō-g* p. v.: *baba cature caplaō-kana*, the paddy in the pitcher is steeped in water; *ntu caplabatana*, the stew has been made watery with solid particles swimming in it, *ilire da capulaōkana*, water has been poured so as to cover the fermented mass of rice beer (before it is squeezed out).

**capka** (Sal) I. sbst., ulcerous stomatitis, a pretty common disease of the tongue extending sometimes to the lips. It consists in small, whitish, ulcer-like pustules covering the whole tongue and preventing people from taking any solid food. It is painful and sometimes takes a long time to cure. *capka namakāia*, he has ulcerous stomatitis.

II. adj., affected with ulcerous stomatitis: *capka horoko le mandi omakope*, to those who have got stomatitis give rice cooked into a paste.

III. intrs., to be suffering from this disease. The active form is used only in the prst. ts.: *mandi kae jomdariae capkatana*, he cannot eat cooked rice, he has stomatitis. In the other tenses the passive forms are used; *mermere capkatana*,

## cāpkoṅgōso

he had severe stomatitis.

*ca-a-apha* vrb. n., used of the attack or the severity of the stomatitis. *cauphate* capkajana, garada nūjareo lē hasukja, he got such stomatitis that his tongue ached even when he drank fresh water; *misā cauphate* bugbna, etā somteko capkatana, the first attack of stomatitis was cured, he has a relapse.

**cāpkoṅgōso** (Sad.) sbst., a hairpin with an ornamental head. It is in brass when made by the Malars, in iron when made by the Barars.

**caplinal**, **captimān** (Cfr. *capao*) trs., to invade a country, to cover the whole country, used of men only: *gōta disumko caplīmānheda*.

*caplīmān-en*, *caplīmān-en* affx. v., to settle all over the country: *gōta disumko caplīmāncapana*.

*caplīmān-p*, *caplīmān-p* p. v., to be all over the country. Jikilata piṇire mapā bobalena imtana dikujati Cōṭa-Nagpuricko govcabajana, nṇdo etā somteko *caplīmānjana*, the Hindus in Chota Nagpur were exterminated in the Jikilata battle (in Mundari songs all battles take place on the Jikilata high ground), now they cover once more the whole country.

**capoi** var. of *capai*.

**capoṇḍa** adj., with *landi*, *duri*, *bulu*, a bottom with broad buttocks. Also used as adj. noun and nickname.

*capoṇḍa-p* p. v., to get broad buttocks: *bulukinae* (duriṇ, landiṇ) *capoṇḍagiriakana*.

*capoṇḍage*, *capoṇḍage* adv., with

## caprasi

*leip*, to look broad-bottomed.

**caprās** (H. Sad.) sbst., a badge, generally a large oval brass shield bearing the name of the office or employer of a peon. This is fastened on a band of generally red cloth worn over one shoulder and closed under the opposite arm, so that the shield rests on one side of the chest.

\***caprasi** I sbst., a servant wearing a clasp or buckle (*caprās*). Court peons always wear such badges. Hence their name of *chaprasis*, a word which in the Mundas' mind is equivalent to something like: *one of the modern village plagues*. For if there be no missionary or conscientious mission servant in the village, the chaprasi never leaves it without extorting some money and a good feed. He must be given the finer kinds of pulses, pearl-rice, milk, clarified butter and spices, all delicacies not to be found in the average Mundari village, above all he must have cash, the more the better. If the family to which he serves a summons has none of these things its head must, by means of a loan, find them as speedily as possible. In return for his trouble he is then presented with a summons which, if he could read, he would not understand, because it is couched in Hindi. The few cases of resistance to exactions and non-attendance at the court generally meant much trouble. An *ex-parte* decree against the absentee Mundari defend-

## caprasi

ant was followed by the attachment of his crop, and the sale of his cattle for arrears of rent (of rent often not due at all, or paid twice over already) and all this under the orders of the same chaprasi who had brought the summons or a confrere of his accompanied this time by the *daroga* (subinspector of police) and his *sipais* (policemen), whose irresistible and unlimited power are proverbial all over India. The rural police and the chaprasis are as a rule good friends, and therefore irresistible. No wonder then that the appearance of the man with his high turban, his glittering plate and his solid bamboo club, especially in the good old times and in out-of-the-way places, used to upset and terrify the village community. Whom will he pounce upon this time, with his summons, this dreadful man, who enters the village, without taking the slightest notice of its chief? He rudely asks the first person he meets the whereabouts of the man against whom there is a case for arrears of rent or for an ejectment from land coveted by the zamindar. He then struts off to order his victim about personally, against all customs, rules and laws of a millennial tradition! Well might the Mundas say as they did, *etā oledisum hijātana*, another world is coming on us! The chaprasi was the first and ominous forerunner of developments which however well intentioned, brought little good to the Munda race. He was soon

## caprasi

followed by the money-lender's chaprasi. One walked in the wake of the other. The constant lawsuits forced the Mundas to borrow money under conditions which to the European mind are simply appalling because absolutely ruinous. The money-lender's chaprasi had until pretty recently, the habit of settling down as a sort of guest in the debtor's house, he exacted his food and a daily wage (*peadukurea*) varying from 4 annas to one rupee or more, until the debtor had borrowed from anywhere he might, the interest or capital claimed. But the worst type of chaprasis the Mundas were ever plagued with, were those of the so-called coolie-catchers or 'man-sellers' as the Mundas called them. In addition to these, private individuals sometimes dressed themselves up as chaprasis and made collecting tours for their personal need and greed.

All these chaprasis gave themselves out as real Government officials and as a rule their misdeeds were by the hopelessly gullible Mundas laid at the door of Government. During a famine all the pagans within a radius of over 10 miles around my mission station refused the easy loans offered by Government, because (they said) after the famine the chaprasis would come and carry them off to the Assam tea plantations. It was only after I took over the money and gave it out in my own name, assuring them that it was to be repaid to me and not to any Government

servant, that they consented to accept the help they were so sorely in need of. It is difficult, perhaps impossible, for anyone not personally acquainted with Indian circumstances, to understand that even the best intentioned and most humane officers are simply powerless against such abuses in the ordinary course of things. I hope to make this statement good in other articles. The purpose for which I give here these particulars about the doings of the chaprasi, is to bear out the following apprehension of mine. Up to recent times the Munda's house and the Lhantkatti village have continued sanctuaries into which no stranger dared to stray, except under the guidance of the village chief and just as far as he allowed. Now that these sanctuaries have been desecrated by uncontrolled foreign intrusion, and the zamindar may even go the length of importing non-Munda families onto lands of which, by law, he has dispossessed the owners, there is little hope of the Munda long continuing to exist as a separate race or at least as a coherent community.

Alas! Mundari polity has remained too simple and confident, too interlocked also with its own ancestral family and village organization (as described under *apandi*, *bibaba*, *canda*), to survive the sudden inroads of the rougher, grasping, and although externally more brilliant, in several essentials less truly civilized Hindu world.

II. trs., to engage sub. as a chaprasi,

to charge a servant with chaprasi work: *caprasihē dho*.

*caprasa-a* reflex. v., to engage oneself for chaprasi work, to undertake chaprasi work: *caprasa-a*.

*caprasī-g* p. v., to get engaged or employed for chaprasi work: *hont-lova caprasith dho*.

III. Occurs in the compound *serget-caprasi*, syn. of *serget-p. l. to caprit*, (the latter being a corruption of the English) sbst., fire-guard in the reserved forest.

\**Capra-i*, *Singbonga caprasi-l d.*, a spirit who carries the souls of the deceased to Singbonga for judgment. This seems to be a recent addition to the belief of the Munda, borrowed from the Hindus who ascribe this function to *Loo*, their Pluto.

*caprasi-kami* s' b., chaprasi work: *caprasikam misalekam kamiakada cikā?* Hast thou ever worked as a chaprasi?

*capri* (Sad. Or.) I. sbst., a bare shelter against rain and sun, a small roof on four poles, used mostly by merchants on the market ground. In connection with *garu* it means the cover of a cart: *garu capri banoa enamentele lumjina*, there is no cover over the cart that is why we got wet.

II. adj., with *ang*, a small roof on four poles, a merchant's shelter.

III. trs., to erect a merchant's shelter: *cimintako capriak dho?* How many shelters have they erected?

*capri-g* p. v., of such a shelter, to be erected: *ner pitre upunia capriakana*, there are four merchant's shelters



## capra

in this market.

**capra** var. of *capāra*.

**capraō** var. of *capāraō*.

**capu** trs., (1) to touch for the purpose of finding how smth. feels, how it affects the sense of touch ; to feel, in entrd. to *jutid* which simply denotes touch or contact. Hence to feel the pulse to find whether smth. has fever : gomkeā song alope *capūta*, gordal tī, do not pass your hands over the gentleman's coat, you, with your dirty hands ; bōrea *capūta*, I passed my hand over his head in order to feel it. (2) to put one's hand and press it on a painful part. (3) idmly, with *maru* as d o., to find out by observation smth.'s character and ways of acting : gomketare aūrigeq dasiutereq, mōron kaim *capukeda*, I have not yet engaged myself definitively as his servant, I have not yet studied his character. (4) syn. of *tanum*, to catch fish (prawn only) by feeling for them in the water with one's hands : hai-koe *caputana*.

**capu-n** rflx. v., (1) to examine the feel of one's own body. (2) to put the hand and press it on a painful part of one's own body.

**cap-apu** rej. v., to feel and examine with the hand each other's body.

**capu-u** p. v., to be felt or pressed by the hand : nari *capuua* tōr mente **rua** menā ei banca, the pulse is felt in order to see whether there is fever, or not.

**ca-n-apu** vrb. n., the act, the way the amount of feeling with the hand or of pressing the hand on a painful

## capua

part : misa *canapute* duku kao mun-dikeda, at one feeling he could not make out the sickness ; baīda *canapute* hasutaina rabaljana, under the pressing touch of the doctor's hand my pain diminished ; *canapuko* capukia miq hōro hokatai miq hōro, iminreo duku kako pīedarijana, they felt him over the one after the other, nevertheless they could not find out the nature of the sickness.

*capracapra*, *capracapra*, *capubarate*, adv., by feeling here and there, by feeling again and again, by groping after smth., by groping one's way : ankan nubare *capubarate* kārēdo kā senoa, in such a darkness it is impossible to move except by feeling one's way : *capucaputeq* senbara-tanaina jalaakana, I have to feel my way, I am blind ; *capucaputeq* naintala, I found it by groping about for it in the dark ; lai *capuacapuako* landatana, they hold their sides with laughter.

**capua** Nag. **capaḡ** Has (Sad., Or. *capua*) sb.t., bellows. The bellows used by the *barac*, i.e., the aboriginal blacksmith, are altogether different from the triangular single-nozzled hand-bellows used by the Hindu blacksmith called *lohar*. They are as ingenious in their details as the weapons and traps of the Mundas generally are and have the great advantage of giving a brisk uninterrupted blast which smelts iron ore in a comparatively short time. The simple furnace is called *kutē* (see fig. 1 of Pl. XXVII). Fig. 2 shows the bellows ready for work in the vill-

## capua

age smithy, while figure 3 exhibits one of the pair of bellows on a scale allowing of easy view of details. The detailed parts are :—

(1) A very solid wooden bowl, broader at the top, where it measures  $12\frac{1}{4}$ ". (See Pl. XXXVIII, 1, 2, 3). Its height is  $5\frac{1}{4}$ "; the sides or walls are 1" thick except where the blowpipe is inserted. Here a portion of the wall juts inwards about  $3\frac{1}{2}$ " at the top thinning down to 1". It is  $2\frac{1}{4}$ " broad and 4" high so that it leaves  $1\frac{1}{2}$ " near the rim only 1" thick. (See Pl. XXXVIII, fig. 2, the section of the bowl and fig. 3, its inside view). This considerably strengthens the wall on this side and allows a long bamboo blowpipe being adapted to it without danger of breaking the bowl. This thickness of the wall is the more necessary as the blowpipe, 32" long, must slant downwards from a height of 3" to the nozzle tube which is level with the ground. A wall only 1" thick could never bear the strain.

(2) The two bamboo blowpipes from the bellows to the earthen nozzle in actual contact with the fireplace, are each about  $1\frac{1}{4}$ " thick, and 32" long. The extremities inserted into the nozzle are always knots in the bamboo. This serves a double purpose: it gives additional strength and allows of a bore much smaller than the natural bamboo cavity. The blast forced through this tiny aperture is thus considerably increased. To keep the blowpipes steady whilst the bellows

## capua

are working, a stone must be placed on them.

(3) The most essential part of the apparatus is the raw goat skin covering for the wooden bowl. The manner in which it is fastened is highly ingenious. It is tied firmly round the outer rim, and yet given free play for an up and down movement. In the centre of this covering there is a round aperture just over one inch in diameter serving as a valve. Through this passes a chain hooked to a flat piece of wood shaped as shown on Pl. XXVI, B. This piece is destined to raise the skin again after it has driven the air into the pipe. To the other extremity of the chain a rope is fixed, the chain and rope together measuring 27". The free end of this rope joins a slanting bamboo firmly embedded in the ground so as to have, over the centre of the bowl, a height of 27 plus  $5\frac{1}{2}$ , i.e.,  $32\frac{1}{2}$ " above ground. The bamboo measures 5' 8" from the issuing point to the rope. Thus the piece B always presses against the inner side of the skin cover. Hence, as soon as the operator's heel, closing the valve and treading the skin, has emptied the bellows, the bamboo springs up again lifting the skin cover. The withdrawal of the heel naturally causes an instant influx of fresh air. Another difficulty had to be overcome by the inventor, viz., since the heel of the operator must hermetically close the valve, it

was necessary that the chain should not impede the heel and moreover that there should be no loss of air between the heel and the chain. The latter effect is obtained by the constant pressure of the piece B against the air hole. The removal of the chain to the rim of the aperture is effected by a means as ingenious as it is simple; the lamboo springs instead of being parallel to each other, slightly diverge. Hence the ends to which the ropes are attached are not exactly above the two apertures, but far enough on their right and left to keep the chains and obstructors tight against the opening unoccupied by the operator's heel. A little water is kept at the bottom of the bowl to keep the covering goat skin moist and supple.

(1) The nail or earthen nozzle (fig. Δ, Pl. XXVI) is made of kneaded earth and baked in the sun. It is 6" long. At its outer end, where the blowpipe joins it, it is 6" broad and 2 1/2" high. At the lower end it is 2" in diameter, the end near the furnace being only 1 1/2".

This piece is set into the ground in such a way that its larger opening is flush with it. It then slopes down gently so that its other end reaches well below the fire. Since the smithy is always cut in the open, exposed to all winds, it would not do to have a charcoal fire above ground.

The bellows are actuated by the

alternate rising and depressing of the heel. The blower stands facing the fire and works with a wobbling motion.

To the question 'Who was the inventor of this ingenious apparatus?' no satisfactory answer can at present be given. That the Mundas now occupy a country, in which a race, further advanced in material civilization was once living and ruling, seems well proved by the excavations recently made by Mr. Sarat Chandra Roy, the author of *The Mundas and their country*. Whether that race was of Aryan, Kolarian or Dravidian origin is not yet definitely settled. But a close examination of the human remains found, and maybe still to be found, will no doubt decide the point. The Mundas at any rate identify that race with the Asuras figuring in the legend on which their present system of public worship rests. The Asuras were famous iron smelters. The legend maintains the supposition, that the Mundas were living side by side with them. It is therefore not unreasonable to suppose that it is from these people that the present aboriginal blacksmiths, or *barāḥs*, inherited their present notions of their art.

Note the idiom *capuree dē*, to mount on the blacksmith's bellows, used of Munda women when they marry a blacksmith, because the wife of a blacksmith has to blow the bellows for him: *capuree dē-jana*, she has married a blacksmith.

**capua-dāu** syn. of *lāu rīdāu*, sb-t., the two bamboos serving as springs to raise the bellow skins after they have been trodden down, as described under *capu*.

**capu-ba:ga** (tr. and intrs.), to feel and pass one's hand here and there over smth., to grope about; to fumble after smth.; to feel one's way in the dark.

Note the idioms: (1) *kupelko acilalipa kura'a capu'a i:to* (or *capu'acilalipa*), gu! arrived unexpectedly, I try to think out a way of getting wherewith to feed them. (2) *ni:lo capu'a i:to me kani kī calaboa*, if one touches his bull with the hand only, now with the goad, the work will not progress. (3) *hi:akole jomecabatola*, *hacabatebaki meile capu'a i:to*, there we are! Sowing time has come and we have eaten all the paddy which should have been kept for seed. (4) *si:nri mi:dgrea, nini:ndole capu'abarantao*, nowadays we are in great difficulty, having only one plough-bullock.

**capu:ga:te** adv. See *capu'acilalipa* under *capu*.

**capu-ba:u** I slst., the failure to get or keep proper hold of, *capu-ba:u:te ni:ujana*, he fell down by missing his catch.

II. trs., (1) to miss one's catch: *darure dētanree capu:ba:u:keda* (or *ko:to capu:ba:u:keda*) *enkatēge ni:ujana*, climbing a tree he missed his catch on a branch and so fell down. (2) fig., to try one's best but fail

to save a patient: *mi:dgre hon tukena anadokio capu'itragi:te*, they had only one child, they tried in vain to save it when it was sick.

*capu'itragi:te* rix v., to miss one's catch and fall.

*capu'itragi:te* v., to escape from an ineffectual catch: *mi:dgre ni:hai capu'itragi:te*, which is the fact that it could not be enclosed with the flag *ni:hai*, escaped from an ineffectual grasp.

**capud** Nag. syn. of *pete*, I slst., chaff of food grains, *capud* *me:cadēge*.

II. a li., empty-grained rice, *capud* *me:cadēge*, a sack of the paddy on this field is empty-grained. *capud* v., to become empty-grained, to be taken *capu'itragi:te*.

III. This word occurs in songs in the cpd *pete capud* and instead of *pete* or *capud* alone.

*Pete i:dg babaleka gambure, atar-bare*.

God will winnow us like chaff, i.e., separate the good men from the bad.

**capud** Nag. syn. of *lepete* Hay. slst., a slender green grasshopper, 1½-1¾" long, causing damage to the leaves of the paddy to a larger extent than the other ordinary grasshoppers. It occurs in songs in the collective noun *capu'itragi:te*, the paddy pests.

*Datere hita bang, hita namitane dē bang*.

Here are *capu'itragi:te* jomecabatoko.

Ne disum apasul mundi bang.

When there is rain we have no seeds, when we have seeds there is no rain.

## capu-daben

When after all we have sown our paddy, the green grasshopper eats the leaves and the green bug empties the grains. It does not appear as if we could live and get our food on this earth.

*Caḍa-capuḍ* occurs also disjunctively in sacrificial formulas: *caḍaecaḍga*, *capuḍeḍga* *cepeḍkeda*, the mother rice-bug and the green grasshopper with its progeny have caused the production of empty grains, have destroyed our crops.

**capu daben** rlx. v., to put quickly the hand and press it over a hurt on one's own body: *podatee tḡjanae capudabenjana*, he was hit by the hockey ball and quickly pressed his hand on the hurt.

**capu-gariri** trs., to let slip from the hand.

*capugariri-ḡ* p. v., to slip from someone's hand.

**capu-nam** trs., (1) to find smth. by groping for it in the dark: *nubare duar capunamkedatee urua-jana*, groping in the dark for the door, he went out. (2) to get smth. unexpectedly: *miadḡtule siḡuḡ taikena*, *sonjokōte miadḡ bandar urile capunamḡra*.

*capunam-ḡ* p. v., to be found by groping in the dark.

**caputa** (This word, like the thing it describes, must be of foreign origin: a Munda suggested that it may be akin to the Sad. *caput*, hidden, unobserved) adj., qualifying *hatu*, in entrd. to *rajarol hatu*. \*It is impossible to ascertain at what time, in what manner and for what

## capu-tumbiq

reasons the Mundas recognized one of their own as rajah over their race. It would appear however that they agreed to contribute to his support of their own free will. These contributions, which were chiefly in kind, changed gradually to contributions in cash, which was collected by the village chiefs, who gave it to the *mankis* for transmission to the rajah. To compensate the *mankis* for this and other services, more or less one half of the amount collected in all the villages of a *pai* or *paya*, was given to the *manki*, and so the villages of a *pai* came to be divided into two classes, viz., those who contributed the amount destined for the rajah and those who contributed the part destined for the *manki*. The first were called *rajarol hatu*, the second were called *caputa hatu*. *Caputa* is also used as adj. noun: *ḡldoina perḡkeda mendo caputaraḡ māḡ aḡria namea*, I have paid the whole rent to the rajah, but I have not yet gathered the rent of those villages which go to my share.

**capu-tumbiq** syn. of *asultumbiq*, I. slst, the upkeep of one's parents until their death: *ne loḡoḡdo haram-buriakia caputumbiqḡrateḡ nama-kada*, I have got this rice field because I maintained my parents till their death.

II. trs., to maintain one's parents till their death: *apia hageako taikena*, *haramburiakiḡdo huḡia-uterni caputumbiqḡkedḡkiaḡa*, they were three brothers, it is the youngest who maintained the old couple

## capu-tunum

until they died.

*caputumbud-g* p. v., of an old couple, to be maintained till death by one of their children.

**capu-tunum** syn. of *julajapul*, *nudumnudum*, *tunumtunum*, I. adj., with *nida*, *nubg*, palpable obscurity, utter darkness. Also used as adj, noun: *nekan caputunumre* begar *laltinte alope seng*, do not go away without a lantern when the night is so dark.

II. trs., to cause utter darkness when people are abroad: *birhorare rimbil caputunumkedea*, when we passed through the forest the clouds caused us to walk in utter darkness.

III. intrs. imprst., (1) in the df. prst., of the night, to be pitch dark: *tisix purage caputunumtana*, to-night it is pitch dark. (2) with inserted prnl. sbj., to be affected by utter darkness: *horare caputunumkedea*.

*caputunum-en* rflx. v., to walk wilfully in utter darkness: *laltin menare okoe motante caputunumena?*

*caputunum-g* p.v., to be surrounded by utter darkness: *sandihulan birhorarele aibjana*, puragele *caputunumjana*, on the day of the new moon we were overtaken by the night whilst passing through the forest, we were surrounded by utter darkness.

IV. adv., with or without the affxs. *ange*, *ge*, *gge*, *tan*, *tange*, modifying *sen*, *hiju*, *rika*, *rikan*, *rikaq*, *aʔkar*: *caputai hoʔo kae lelqlekæ*

## cara

*nubala*, *caputunumtangele hijulena*, it was so dark that one could touch a man without seeing him, we came in utter darkness.

**capu-urum** trs., to recognize by touch, i.e., by the sensation of touch which smth. causes: *en lija mindi-ũkte baiakanamenter caputunukeda*, I found by the touch that that cloth is made of wool.

*capurur-g* p. v., to be recognized or recognizable by touch: *humam-lija capururataboa*, silk is at once recognizable by touch.

*capururplekta* adj., recognizable by touch: *endo capururplekagea*, that thing is recognizable by touch.

*capururplekagea* prnl. noun, smth. recognizable by touch.

**cara** (II. *cara*, fodder; Sad.; Or.) I. sbst., (1) any food of animals: *ne simko cara emakepe*. (2) unprepared food of men: *cara daratjana*, *kirintjan*, he has gone to try and get eatables, to buy eatables; *carale banoakana*, we have nothing to eat, no paddy, no uncooked rice. (3) bait used to attract birds, fish or any game to hooks or traps: *cirakoe urtana hubirasi mente*, he digs out worms to bait his fish-hooks with. (4) occurs in the cpd. *honcara*, sweetmeats, etc., for children.

II. trs., to lure fish or game with a bait: *lendaqte haikole carakedzkoa*, we baited fish with earth-worms; *tufu simtele caralja*. (2) to use as a bait: *haibarasi lendaqkole carakoa*, we put earth-worms as bait on our fish-hooks.



the pod of the *lana* climber, to burst with a sound like *carad̥ta*.

**carad̥taken, carād̥taken, carad̥taken carād̥taken** adv., modifying *tabi* and *cataga* in the same meanings as *carad̥tabaget*: *carad̥takene tabiŋila*; *lana carad̥takene catagena*.

**carag̥.coroḡ, coroḡ.coroḡ** frequentative of *coro*, I. trs., to pour out repeatedly a very small quantity of liquid: *utu banglekam caracoro-jad̥ca*, thou art giving us each a very little stew as if the stew were wanting; *kenko eotocetotan lako dukinko caracoroŋca*, buffaloes do not make water in one jet but by small successive quantities.

II. adv., with or without the affx. *ge, taḡ, er taḡe*, modifying *del, hatuḡ, duki*, etc.

**carac̣uḡuni** occurs in the Asur legend: the flying birds.

**carāra** var. of *carra*.

**caraṭ:caraṭ** var. of *carad̥carad̥*.

**caraṭleka** adv. See under *carad̥carad̥*.

**carad̥lekan** adj., syn. of *carad̥carad̥*.

**cār-baget** trs., (1) syn. of *caṛken oḡ, caṛken caṭ*, etc., to transplit, etc., with a short rending sound: *hiḡe caṛbagekeda*. (2) syn. of *caṛken kaṛil*, of a fish, to jump once on the surface of the water: *āra caṛbagekeda*.

**cārbagel-ca** rflx. v., of a fish, to jump once on the surface: *āra caṛbagelenj̣ana*.

**carbagel-g** p. v., to be torn with a short rending sound

**cār-bār, cār-pār, cōro-bōro** contrary of *heḡomoreḍ*, I. abs. n,

affability: *en orare caṛbār mena*, there reigns affability in that house.

II. adj., affable, of pleasant speech: *cāṛbār horokoṭa kupuḷo khūly besea*, it is a pleasure to visit affable people: *ne horo kae caṛb̄ra*, this man is not affable; *ne horo caṛb̄r kapi kae ituana*, this man cannot speak affably. Also used as adj. noun, of men: *caṛb̄rakoy orare kupuḷo besea*.

III. trs., to speak affably to sub.: *kupuḷole senkeni kūbe caṛb̄rakeḍca*, we went on a visit, our host treated us very affably.

**cāṛbar-ca** flx. v., to show oneself affable: *kupuḷko hiḡure en horo ciulao kae caṛb̄arana*, that man never receives his guests affably.

**cāṛb̄ra** p. v., used only in the df. past ts., of the habit acquired: *cāṛb̄raj̣anae*, he is an affable man.

**cāṛb̄rtan** adv., affably: *kupuḷko hiḡure en horo ciulao caṛb̄rtan kae jagara*.

**carbara curburu** (Sad. *carburack*;

II. *bur̄b̄r̄*, to cause to sink) I. subst., imitative of the sound of things falling successively or repeatedly in the water and sinking down: *carbaṛg̣enbur̄in̄* animl̄.

II. adj., with *sapi*, same meaning.

III. trs., to cause the production of that sound: *diriko carbaṛg̣enbur̄y-jada*, they throw repeatedly stones in the water; *ḡako carbaṛg̣enbur̄y-jada*, they cause the water to produce such a sound.

**carbaṛg̣enbur̄y-n** flx. v., to jump successively in the water and sink down: *larunḍako carbaṛg̣enbur̄y-n*



*tana*, the bull-frogs are jumping successively and plunging into the water.

*carbaṛṇeurburṇtan* adv., with that sound: *haiṭukuhko kumuni tupua-kansa carbaṛṇeurburṇtanko* sobqidia, those who catch fish by chasing them into a trap go on plumping down their two sticks in the water while they advance to the place where the trap has been submerged; *barundako dare carbaṛṇeurburṇtanko* kuṛilea. When the sound is produced only once, the adv. *urburṇken* is used: *miad diri urburṇkene* huranṭada.

**carca** (II. talking over past events)

I. sbst., talk about smth.: *bar candumente cuṭii namla, bar candu paromjanreo senruaṛa carca* inire banṇjana, he got two months' leave; even now that the two months are over he does not speak of going back.

II. trs., to talk about smth.: *kajilanasurte nādo enkanako kae carcatana*, on account of his having been calmed down by what was told him, he does no more now speak about such things; *senruaṛa kae carcatana*.

III. The epd. *ukulacarca*, back-biting, is used in current conversation. In songs *carca* is used as parallel of *ukuta*.

Hesel ṭiultṭiule ci baṛi kōmkome,

Alanaṅ gatiṇeko ūkutana.

Hesel ṭiultṭiule ci baṛi kōmkome,

Alanaṅ gatiṇeko carcatana.

If we speak together, O, my friend, they say behind our back that we

are restless like the hesel tree; if we keep silent they say that we mope like the banyan tree.

**cār-cār** (II. *carna*; Or. *carnā*, to tear, to rend). I sbst., imitative of a long-drawn rending sound: *cārcār* aiūmjana.

II. adj., with *sur*, same meaning.

III. trs., to do smth. with a long-drawn rending sound: *kagaje cārcār-keda*, he tore the paper with a long-drawn rending sound: *maḍḍāṇe cār-ujada*, he splits the bamboo pole with a long-drawn rending sound: *seta cārcārjada*, the dog makes water with a sound like *cārcār*.

*cārcār-ḡ* p. v., to sound like *cārcār*: *oreṇare kagaj cārcāroa*.

*cārcārtan*, *cārleka* adv., with a long-drawn rending sound: *kagaj oreṇare cārcārtan* saria.

*cārken* adv., with a short rending sound.

**carcar, carcaraō** (Sad. *carcaraek*;

II. *carearnā* to crackle) I. intrs. imprsl., to feel a biting sensation: *gaōre bulua ṭolena, carcaraōḡṇa*, some salt got into my wound, it bites.

II. trs. caus., to cause a biting sensation in someone: *buluate gaōko carcaraōkṇa* (or *carcaraōkeda*) *carcaraō-ḡ* p. v., to be so treated that one feels a biting sensation: *buluate gaō carcaraōjana*, *gaōo carcaraōjana*.

**carcar-țoko** Nag. syn. of *țoko* Nag. *beṛḡāra* Has. sbst., (1) *Solanum Melongena*, Linn.; Solanaceae, the variety of Egg-plant without prickles. (2) syn. of *janum*-

*lōko*, *Solanum Melongena*, var. *esculenta*, the variety of Egg-plant with prickles and long fruit.

**cār-cār** constructed like *cārcār*, but used (only of cloth) of several rending sounds unequally strong.

**cārcolon** var. of *cālealan*.

**carcor**, **carcur** (Sad. *carcor*; II. *sarsarānā*, to make a hissing sound, to fizz).

I. sbst., the sounds made by (1) fishes swimming in a remnant of water, or trying to pass over to a higher rice field, along the outlet. (2) firewood split with rending sounds.

II. adj., with *sarī*, same meaning: *carcur sarī aīumotana*.

III. trs., to split several pieces of firewood with a rending sound: *ne sān kam carcordayiredo cikan para-gem parātana?* What kind of wood-cleaver art thou if thou art not able to split these pieces with a rending sound?

*carcor-en*, *carcur-en* rflx. v., of fishes, to make the sounds described: *da anjeḍtanre haiko qobareko careurena*. N. B. Bidḍirikatidiri-inuṃre misamisa nekageko durāṃea: dirikapkom rārū, losedhai *cārcur*, during the game called bidḍirikatidiri they sometimes sing: the crab of the stones has many legs, the fish of the mud makes *carcur* sounds.

*carcor-p*, *carcur-p* p. v., of firewood to be cleaved with rending sounds: *camgiṛiakanā maraṃ hakete paraḷere rokage carcoroa*, if one cleaves very dry firewood with a large axe, the pieces split at once with a rending

sound.

*carcortan*, *carcortan* adv., with the sounds described: *bandapāṭṭire haiko carcortanko rakaḷtana*, the fishes swim up with *carcor* sounds along the outlet of the bund; *sān carcortane paraḷada*.

**carcur** 1° var. of *carcor*. 2° I. sbst., the sound of repeated branding with a red-hot iron.

II. adj., with *sarī*, the same sound.

III. trs., to brand repeatedly with a red-hot iron: *baraḷ lolo mered sabakade taikena, acikate laṛreo oḷelena, inṇu carcurbarakedḷlea*, the blacksmith was holding a piece of red-hot iron in his tongs, all at once a spark fell on his stomach; (in the disorder of his movement-) he pierced this and that one among us with the red-hot iron.

*carcur-p* p. v., to be pierced with a red-hot iron.

*carcurban* adv., modifying *soḷ*, to pierce with a red-hot iron: *honko miaḷ turuko baleḷia aḍ carcortanko soḷia*, the boys ensnared a jackal and pierced it repeatedly with a red-hot iron.

**cār-daru** Nag. syn. of *tarohḍaru* Has. (II. *piḡāl*, *piḡār*) sbst., *Buchanania latifolia*, Roxb.; *Anacardiaceae*,—a tree with broad alternate leaves, tomentose on both surfaces, and small flowers in stout, terminal, pubescent panicles. The fruit is eaten.

**cardeḍāḷ**, **cardeḍali** (II. *cār* plus *dīwāl*; Sad. Or.) I. sbst., a mud or stone wall raised around a garden or a field.

## carguria

II. trs., to surround with such a wall: ne bakiyibu *candōtēre*, *candōtēre*.

*candōtēre*, *candōtēre* p. v., to get surrounded by such a wall.

III. As prd. it often takes the advl. affx. *ter* (which is redundant).

\**carguria*, *carguria-jalom* (from II. *cār gor*, four feet; Sad. Or.) I. -bst., (1) syn. of *oñjilow*, a drag-net (Pl. XII. fig. 4). The two bamboo poles are 8' long, the net itself is 8' long and 8' broad. Two men wade through the water holding each one of the poles and inclining them so that the whole net is under water with a slant which faces the direction in which they advance. The lower side sweeps the bottom. It is not used in deep water. (2) syn. of *nañjā'ow*, a dip-net. The net itself is the same as above, but its four corners are attached to the ends of two arched poles which cross each other at right angles. It is used in deep water, being lowered and raised again and again on the same spot by means of a pulley or simply by means of a revolving pole.

II. trs., (1) to make into a square drag-or dip-net: ne sutam tarain, bāōarjalomea, tarain *carguriāa*. (2) to catch in a square net: haikope oñdēkoā eipe *cargurialedkoā*?

*cari* (Or. *cari*, bamboo pin) I. -bst., (1) small, thin bamboo pins about an inch or so in length, used for pinning fresh leaves together into drinking cups or eating dishes (Pl. XXIII). (2) *añacari*, thin

## cari

sticks of split bamboo, 14' long, used with birdlime for catching birds, also used to make brooms.

(3) *siñcō'ere*, a kind of thick fibre or nerve which runs between the bark and the thin epiderm on the branches of *Nyctinthes Arbor-tristis*. It is much stronger than split bamboo sticks and is used to put birdlime on. (4) *jē'ugut'neari*, split bamboo sticks, much thicker and one yard long, on which small pieces of meat are spitted and put to dry: mod *cari* jilui gututadu ropo mente. (5) *kabab'ari*, a spit of bamboo only one spin long, on which spiced meat is baked over the fire: api *cari* kibabe kiriala, he bought three [spitfuls of spiced, baked meat. (6) *sosō'ari*, a branch of *ieplarn*, *Woodfordia floribunda*, on which fruits of the *soso* tree, *Semecarpus Anacardium*, are spitted and put to dry: mod *cari* sosoko ropotada.

II. trs., (1) to split into thin bamboo sticks: ne bitī *caripe*, split these slices of bamboo into pins; tarabu *añacaria* tarado puru tukuybu *caria*, some of it we will split into birdlime sticks, with the rest we will make leaf cup pins. (2) to spit on a thin bamboo stick: bāe *modcari'kedu*, he has strung one chari full of flowers.

*cari-g2* p. v., (1) to be made into charis: mopotoge *carijana*, *cari-rūape*, the charis have been made too thick, split them once more (or make new ones). (2) idmly: alee sangi purage *carijana* (*cariari*

dājana), our sweet potatoes have grown very thin.

*carīcarī* adv., very thin, like pins; *carīcarī* catankana; aka saoga *carīcarī* dājana.

N. B. *Carīcarī* as adj. qualifying *kata* and as adv. modifying *katap* is syn. of *mañnokata*, *rañnokata*, and means: thin-legged, to have thin legs. It is used in scoldings, especially as a nickname. In songs *carīcarī* becomes *carīcār*:

Titedom nanenān, katatedom *carīcār*,

Dani! Korono raja, meatedom jorejorea.

Wonderful! King Korono, thou hast thin arms and thin legs, but thou art a chatter-box.

*carī-ṣonq* sb-t, a broom made of thin sticks of split bamboo.

*carī-kongōso* sbst, a two-branched hair-pin without head.

*carī-mota*, *carī-tasaḍ* sb-t, *Pycnus nitens*, Nées; Cyperaceae, —an annual grass with short, tufted, filiform stems.

\* *carka*, *carkha* (H Sad. *carkhā*) I. sbst., (1) a spinning-wheel (PL XIX). The whole mechanism rests on three solid pieces of wood firmly joined together and called *ginda*, stool or seat. Of these the pieces BB and B'B' run parallel to each other and are joined by another horizontal piece 1'4½" long. BB is 1'9" long, 6" broad and 4" thick, whereas B'B' is only 9" long and not as broad and thick as BB. It is into BB that the uprights AA of the fly-wheel, and

into B'B' that the supports FF carrying the spindle, are inserted. The uprights AA are 1'6½" high, 1" broad and about 1½" thick, and the distance between them is 1'3". They are called *kuntu* or *apitrolkuntu*, wheel posts. The fly-wheel itself is called *aparoh*, wing. Its axle D is known as *patli*. On either end of D, between the uprights AA, there is a wheel of 4 or 8 spokes dovetailed into position. These spokes are broad and thick enough in the middle to allow of a hole for the axle. They taper and end in a knob. These knobs alternate right and left and are joined crosswise with twine so as to form a sort of drum to carry the band E (a mere string, called *ari*) which drives the spindle. The crank, *catōna*, is fixed to the axle D on the right hand. The spindle, *kupid*, (fig. 2), is of iron as well as the disc it carries. This disc destined to guide the yarn as it is spun, is called *ekēti*. A small wooden cylinder H, *poḥu*, is fixed to the spindle between the supports FF, to keep the driving band in position. The spindle does not turn in the supports FF, but in two rope loops, *lutur* (fig. 3). This facilitates the removal of the spindle when the yarn is spun. The loops, not over 3" thick, are kept well lubricated and pass through two bits of wood fitted on to FF. They are met with also in the spinning-wheel used by the Assam hill tribes.

As the Kolarian tribes have only

recently taken to clothes, it is not likely that they have spent much thought on the invention of a spinning-wheel. The *carka* must be of foreign origin, like its name and several of the terms connected with it.

(2) *kûâră carka*, the drum on a well, which winds up the rope : *kûâră carka* biurjare paga hundiqtea, the drum on a well is (a roller) which by turning gathers in the rope.

Note the idiom : *apanıpanı carkı sunum lagatına*, one has to oil one's own spinning-wheel. This means : when two women quarrel they must be silenced by their respective husbands.

II. trs., to make into a spinning-wheel : *ne darukobu carkaca*.

*carka-q* p. v., to be made into a spinning-wheel.

**cārken** adv. See *cārbagel*.

*cārkencārken* frequentative : *aëra cārkencārkene* kurilla.

**carkirās** (Sad. *carkirais*) sbst., a late variety of rice sown or planted in low fields.

**cārleka** adv. See *cārcārtan*.

**carman**, **ciarmâri**, **maran** **carmani** sbst., Gynandropsis pentaphylla, DC. ; Capparideae,—a glandular, fetid, annual herb with digitate leaves and pale purplish or white flowers.

**carmani-aşa**, **carmâri-aşa** (Sad. *kurhuria sag*) sbst., Cleome monophylla, Linn. ; Capparideae,—an annual herb with simple leaves and rosy flowers. It is common on cultivated ground and is used as a

potherb : *carmanîraq* eşa arakolı sunumrekoıtoşa, they fry the Cleome leaves in oil with other herbs. *Maran carmanîraq* is Cleome viscosa, Linn.

**carmatûa** Nag syn. of *razmatûa* Has. I. abs. n., hilarity consequent on moderate drink : *carmatûare* horoko hormora laga ad monra dukuko ripinaea, when they have drunk to hilarity, people forget the fatigue of their body and the troubles of their mind.

II. adj., rendered jolly by drink : *carmatûa* horoko kûh rāsabāsatanko atkarea, people who have drunk to hilarity feel very comfortable in body and mind, feel very happy.

III. trs. caus., to make smb. drink till he feels jolly : *carmatûakıako* *carmatûa-n* rıflx. v., to drink enough to feel jolly : *cinatce carmatûanjana*, ilite ei arkite? Is it by drinking rice-beer or by drinking native liquor that he has put himself in a state of hilarity?

*carmatûa-q* p. v., to get jolly with drink.

*carmatûage*, *carmatûage* adv., so as to be or get jolly (with drink) : *carmatûagee* bullena ; *carmatûagee* nûkeda.

**caro** (A. *harāmī*, bastard) I. abs., n., illegitimate motherhood, the father being either unknown or belonging to the same sept or to another caste. The word does not apply to cases where the father belongs to another sept and is known, because then the child will be legitimated by subsequent marriage :

## carpa

*carorqteko* cilankja, they have expelled her from the caste on account of her illegitimate motherhood.

II. adj., (1) with *hon*, a spurious child, a bastard. (2) with names of plants, an aftergrowth of ..... : *caro* garagai, an aftergrowth of Indian millet; *caro* putkal, an aftergrowth of leafbuds on the *Ficus infectoria* (which buds are much appreciated as potherb).

*caro-q* p. v., to become pregnant or become the mother of a child which cannot be legitimated : en kupihon *carojana*. (2) to give a second crop: putkal *caroakana*, the *Ficus infectoria* has got its second budding.

*ca-u-aro* vrb. n., used of the quantity of spurious births or pregnancies : ne hature *camaroko* *carojana* mid horo jaked kupihon bugin banakoa, in this village there has been such a number of illegitimate motherhoods or pregnancies that there is not a single undefiled girl.

**carpa**, **carpaq** Nag. **larpa** Has. I. sbst., the sole of the foot. It is only *carpaq*, to the exclusion of *carpa* and *larpa*, which is used in this meaning.

II. adj., with *laq*, *holon*, a rather thick flat cake. *Carpaq* is not used in this meaning.

*carpa* trs., to make bread into a flat cake : tarabu dumbaqa tarabu *carpaqa*, let us make some of the cakes round and some flat.

*carpa*, *carpaq* trs., to tread on smth. so as to flatten it. As such things are generally soft and sticky, it very often implies a disagreeable

## carpandu

surprise : sukuriija *carpalq*, I trod on pig excrements.

*carpa-q* p. v., of bread, to be made into a flat cake : *carpiakana* ei dumbakana apea holon? How is your cake prepared, flat or in balls?

*carpi-q*, *carpal-q* p. v., to be trodden on : nubare baran katate i *carpalena*, in the dark excrements were trodden on with both feet.

*ca-u-arpa* vrb. n., used of the cake made, and of its size : *canarpa* *carpakeda* kodkul, miadrege mid horo asadioa, she has made such huge flat cakes that a man will have enough of it even before he has eaten the whole of one : nea okoqa *canarpa* naminaa ibil? Who has made this flat cake which is so thick?

*ca-u-arpad* vrb. n., like *carpal*, is syn. of *canapad*, the sole of the foot.

**carpandu** I. sbst., *Ruellia suffruticosa*, Roxb.; *Acanthaceae*,—a perennial herb common in forests and near villages. Its radical leaves form a rosette on the ground and, in the rains, it throws out a stem rising up to 18". This stem has 4 broad leaves and nice white, purple-tinged or purple flowers about 2" long. The fleshy tuberous roots, dried and ground, form the chief ingredient of the *ilirana*, a mixture of rice flour and various roots, used as ferment in the brewing of rice-beer. If the root, dried and ground, be taken in the quantity of 2 oz. by a pregnant woman, it is said to cause abortion. The same root dried and ground is also used as a medicine for sore eyes. For this pur-

pose it is macerated in water which is then strained and used as an eye-wash.

II. trs., to grind and mix the root of this plant into the ferment for rice-beer: *hupinagem carpatuloloda enate ranu kâ pokotojana*.

*carpanlu-n* p. v., of the ferment, to be composed for a certain part of this root: *ne ranu purage carpanluakana*, there is much *Ruellia* root in this ferment.

**cārpār** var. of *cārpār*.

**carpaț, carpația** (Cfr. *calapata* and *caltapata*) I. als. n., physical and mental activity, quickness and liveliness, alacrity, in entrd. to *calăpaț, calapata*, used of physical liveliness only: *nîre jefan carpația banoa*.

II. adj., full of physical and mental activity: *carpația horoko jân kamiko munditabea*, keen people learn very quickly any kind of work; *carpațingo tamme*, alone dum-dumaka, be lively, do not remain in the dumps.

III. trs. caus., to excite into ardour: *purage gumdu horoko kacara horo enaia carpațindupakoa*, it is only an excited man who can put life into very dull people.

*carpaț-en, carpația-n* rflx. v, to make exertions: *bačabačatan alona, carpațonime*, do not work slowly, be somewhat lively.

*carpaț-o, carpația-o* p. v., to become of a lively character, to acquire liveliness, to be taught liveliness: *sidamando gumdugee taikena, iskulenjanâtee carpația-*

*en*, formerly he was dull, he has become lively since he went to school; *thamara nukritee carpațana*, he gained liveliness by being a servant in the police station.

*carpațe, carpaține* adv., with liveliness both of body and mind.

**carğa, carāğa** (II. *carğa*, small shot: Sal) sb. f., gun-shot. The Munda distinguish the sizes: (1) *pațacera*, for shooting doves; (2) *serocera*, for shooting herons; (3) *scăcarra*, for shooting deer.

**carğa, carāğa** var. of *carğa*, but also used sometimes as aff. to *hoia*.

**cār-sūm** Nag. syn. of *larossum* Has. sb. f., the mistletoe of *cārda*, *Loranthus longifolius*, Desr.; *Loranthaceae*,—a large, bushy branch-parasite, with showy orange flowers; found also on many other kinds of trees.

**carğa** var. of *carğa*, used only in jest.

**carğa** var. of *carğa*.

**cāra** (Or. *cār*, need) syn. of *stana*, I. sb. f., desire: *okoeokoā cāra mena hijupe*, come you all who have the wish; *ilire inia cāra banoa, nîre ilira cāra banoa*, he does not like rice-beer.

II. intrs., to feel a desire: *ne, okoeoko cārjaldpea*, take, whosoever wish, you all who like it.

III. intrs., imprsl., to desire, to like: *nekanako kale cārğa, apege jomtape*, we do not like such things, eat them yourselves.

*cāra-n* rflx. v., to desire actually: *ilikore kae cārana*, he never desires rice-beer, he does not like rice-beer.

*cārğa, cārğa, carğa, carğa* adv., by

the desire of, with the intention of: Asām senḡ *cāra* pīṛe sudārkoē dārābarātana, wishing to go to Assam, he searches the market for a coolie-recruiter.

**cāra-bīr, cāra-bīri** (Or. *cār-bīri*, in time of need) sbst., long neglectful interruptions of work: *cārabīṛiṛaṭe* kami kā pokōtoḡtana.

II. trs., to do smth. seldom: ne kamiko *cārabīṛkeda* enamente nā jakēḡ aūriko eabaēa, they have not yet finished this work because they have not often worked at it.

*cārabīṛi-u* rflx. v., to do smth. seldom: Rancite senia *cārabīṛintana*, I go to Ranchi very seldom.

*cārabīṛi-ḡ* p. v., to be done seldom: ne kami *cārabīṛiṛtana*, this work is often interrupted for a long time, they seldom work at it.

III. adv., with or without the affx. *ge*, seldom, i.e., only when one wishes or when necessary: pīṛi *cārabīṛgeṇḡ* sentana.

**caṛa-buṛa** var. of *caḡabudā*.

**caṛaḡta-baḡel** var. of *caṛaḡtabaḡel*.

**caṛaḡtaken** var. of *caṛaḡtaken*.

**caṛa-cuṛu** var. of *cārbaṛacurburu*.

**caṛan, caṛan-caṛan, caṛan-cuṛun** (Or. *cārṇā*, to overflow) I. adj., (1) of a vessel, a rice-field, a bund, brimful: *caṛaṛcaṛan* caṭu ōraḡēpe, diminish the water in the brimful water-pot. (2) of water, filling to the brim: namin'caṛaṛcaṛan ḡate loḡon-ko eikate kabu losodḡdaria? How can you say that it is impossible to make liquid mud in our rice fields with such brimming water?

II. trs., to fill to the brim: ne caṭu

*caṛaṛcūṛṇṭan*.

*caṛaṛ-ḡ, caṛaṛcaṛaṛ-ḡ, caṛaṛcū-ṛaṛ-ḡ*, p.v., to get brimful, to brim: bunda *caṛaṛjana*, the bund is brimful. N. B. In songs *caṛaṛḡ* is the parallel of *pereḡḡ*:

Pokarido perejan, bandelado *caṛaṛ-ḡjan*.

The pool and the bund are brimful.

*caṛaṛleka, caṛaṛkencaṛaṛken, caṛaṛcaṛaṛtan, caṛaṛcūṛṇṭan* adv, to the brim: caṭu *caṛaṛleka* perḡakana; loḡon *caṛaṛkencaṛaṛken* ḡinakana.

**caṛar, caṛara, taṛar** (Or. *carrā*, to rend; II. *cirā*, to be split). I. sbst., the sound of splitting and breaking of a large branch or tree.

II. adj, with *sarī*, same meaning.

III. trs., to break off a large branch or a tree: daru hoḡo *caṛarkedu*, the wind has snapped a tree in two; ḡel hoḡoko miad koto jagakedateko *caṛarkedu*, ten men having roped a large branch pulled it off.

*caṛar-ḡ, caṛara-ḡḡ, taṛar-ḡ* p.v., of a large branch or tree, to be broken asunder: miad daru ṭerte *caṛarjana*, a tree was split and broken by lightning; ne koto eilekate *caṛarjana*?

*caṛarken, taṛarken* adv, modifying *sarī, eḡḡ*, etc, *caṛarken sarīlena*; daru *caṛarken caṭalena*.

*caṛarken, jaṛarken* adv., and their frequentatives *caṛarleka, jaṛarleka, caṛarkencāṛarken, jaṛarkenjaṛarken, caṛarecaṛarlan, jaṛarjaṛarlan*, are used with *tabri*, of a resounding slap or a series of resounding slaps.

**caṛaraḍ, jaṛaraḍ**, (See under *caṭu*) trs., (1) to break or split off



a tree or a large branch. (2) to give a resounding slap: *apiac eṣṭaḍōḷṭa*.

*caṣar-o*, *jṣṭaḍōḷṭ* p.v., to be slapped resoundingly: *apiac caṣar-ṛāḍṛa a*, enḷōḷo sēḷar adkeda, he got three resounding slaps and then he lost his head.

**caṣar-bageḷ, jaṣar-bageḷ** syn. of *caṣaḍḷabageḷ*.

**caṣe, caṣela** (Or. *caṣa*) syn. of *caḍṛa*, *caḷṛa*, *caṣṛi*, *caṣṛi*, I. sbst., (1) baldness: Cordea jaltē *caṣe* hebaṛa, baldness is caused by the licking of a Cordea. (2) the bald part of the head: *caṣe* gura uṣṛaṣjana, a boil has broken out on the bald part of his head; *caṣela* jānjetan ranute ūḷṛaṣa ei? Is there any medicine to make the hair grow on a bald head?

II. adj., (1) bald: *bar* hoṛokina taikena, miḍ hoṛo *caṣeṣeḷ* leḷḷa, miḍ hoṛo risage, there were two people, I saw that one was bald and that the other had hair; *caḷṛa* bō, a bald head or a man with a bald head. (2) fig., of the top of a hill, bare, denuded: *caṣe* burue hoṛko herakada.

III. tr. caus., to cause someone's baldness: Cordeako *caṣeḷṭa*.

*caṣe-n*, *caṣela-n* rfx. v., to cause one's own baldness: *dupildupilte* bōko *caṣentana*, they are getting bald by carrying so often loads on their heads.

*caṣe-o*, *caṣela-o* p. v., (1) to become bald: Cordeaa jaltē *caṣelajana*, through the licking of a Cordea he has become bald. (2) fig., of the top of a hill, to get bared of trees:

jānnete ne *baru caṣelajana*. (3) fig., of fields, to have bare patches: *aba* ḷaḷe *caḷrege* herḷena emineco *apiḷḷekṛ caṣelana*.

*caṣa-n*, *caṣela-n* vrb. n., baldness, the extent of baldness: Burumaruṇ Suilṛiṣa *caṣaḷṭo* ranutee baḷiṇṛal nṛ, iduṛṛo *caṣerūṛaṣajā*, when Cyril of Buruma got bald a first time he got cured by means of a drug, who knows, maybe he will become bald again; *caṣeṣe* *caṣepa* siliḷḷ bāri *ṣaṣakana*, he has become so bald that only a little tuft is left in front of the ears.

*caṣeṣe*, *caṣelageṣe* adv., so as to become bald: bō *caṣeṣeko* *dupiljala*.

*caṣeṣe*, *caṣelacṣela* adv., with a diminutive meaning: (1) *caṣelacṣela* bōakana, he is a little bald. (2) fig., *baba caṣelacṣela* omonakana, the paddy has come out with bare patches; *caṣeṣeṣe* herḷa.

**caṣela** var. of *caṣe*, but *Caṣela* is also used as proper noun for men.

**cārī** (Sinh. *kara*, shoulder. The same in Sk. and Tam. means arm, hand) syn. of *caṣua* Nag. sbst., the shoulder of an animal (alive or dead): *miḍ cārī* *haduṛuṛaṇape*, *goṭara* *gonomaṇa* *omapea*, cut out for me the shoulder meat in one piece, I will pay for the whole.

**cārī** I. sbst., a small platform on a scaffolding with a roof over it, used to watch over fields at night, especially in places exposed to the incursions of wild animals: *cārī* *enado* *cetanre* *giṭiṭeṣa* *guṇ*. (2) sometimes used for *guṇ* when this

term refers to a gabled shelter, flush with the ground, but not when it denotes a shelter made of 2 triangular roof sides resting on the ground. The sheds or booths erected in the markets are called by their II. name, *capri*.

II. intrs., to build a shelter as described: ne sokorare apiako (or apitako) *caprakada*.

*cari-ŋ* p. v., of the kinds of shelter described, to be built: ne sokorare apita *caprakana*.

*ca-n-ari* vrb. n., the number of such shelters: *canariko* carikeda gota sokorako peregipitada, they made so many raised shelters that the valley is full of them.

*cari* (see under *cudu*) I. adj., with *kuri*, a woman abandoned by her husband who is still alive. Also used as adj. noun.

Note the proverb: kuda umbul ci *cari* *kuri*, a woman abandoned by her husband is like the shade of an Eugenia tree, i. e., just as this tree throws the most pleasant shade, so a woman abandoned by her husband speaks in the most pleasant and sweet way in order to entice someone into marrying her.

II. trs., of a husband, to abandon his wife: apia *kurikoe carikedhosa*.

*cari-ŋ* p. v., of a wife, to be abandoned by her husband: *carijanae*.

*ca-n-ari* vrb. n., the number of wives abandoned by their husbands: ne haturen *kuriko canariko carijana*, or a parted miadnj menjaia.

*cari-giti* intrs., to pass the night in a raised watch shelter: *cariigitete*

*kojana*, they are gone to pass the night in the watch shelters; *cariigitie* kie heonakada okore bitimikange, alokaegka, he is not used to sleeping on a raised shelter, in certain circumstances he is sure to fall off, let him not do it.

*carŋ*, *carŋte* adv. only, var. of *cŋpa*, *cŋrate*.

*carŋa* var. of *cakda*.

*caru* var. of *cudu*, sbst., the Weaver bird.

*cŋu* var. of *cŋ*, to slap playfully.

*caru*, *caŋu* trs., to throw into the water: *gokiŋko carukpa*, having killed him they threw the corpse into the water.

*cariu-n* rlx. v., to throw oneself or plunge into the water: *silib soben-sŋle kesedbiarlia*, hora *kae namledei dŋce caruajana*, we surrounded a deer, finding no way of escape it plunged into the water.

*cariu-ŋ* p. v., to be thrown into the water: ne *kũare diŋko caruakana*.

*ca-n-aru* vrb. n., the act of throwing into the water, its amount: *ca dufu misa canarula kũatele urupkeda*, *nũto oroko caruruarakula*, we took out this tree stump from the well the first time they had thrown it into it, now they have pitched it once more into it; ne *dobare diŋko canarulo carujada dŋba perenterŋtana*, they are throwing so many stones in this pool that it gets filled up.

*caru-goŋ* trs., to throw into the water and drown: *carugockjako*.

*carugoŋ-ŋ* p. v., to be thrown into the water and get drowned: *gararce*

## catana

*capugo jant.*

**catana** var. of *clatana*

**catar, cotor** var. of *clatana*.

**catiani-daru** Nag. **catini-daru** Has. sbst., *Alstonia scholaris*, R. Br.; Apocynaceae,—a large tree with 3-f-nately whorled leaves. It is used as a remedy in stomach-ache. The bark is ground with water. This water is strained off and drunk, the residue being rubbed over the pit of the stomach.

**catiani-hasu** Nag. **catini-hasu** Has. (H. *chāti*, stomach) sbst., stomach-ache, pain in the pit of the stomach, just below the sternum.

**catom** (H. *chātō*, umbrella) (I) sbst., a country made, non-folding umbrella. The Mundas use 2 kinds of umbrellas with handles, the *madcatom*, bamboo umbrella, and the *gungucatom*, the leaf umbrella (Pl. XVII, 1 and 2), and 2 kinds without handles, the *caloru*, rain hat, and the *gungu*, leaf waterproof. (Pl. XVII, 3 and 4). The *madcatom*, is made by the *Turis*, professional basket and bamboo-mat makers, a distinct caste speaking a Mundari dialect and to all appearances belonging to the Munda race. The other 3 kinds are manufactured by the Mundas themselves. The specimen of the *madcatom* copied here (fig. 1) has, at the base of the cover or dome, a diameter of 2' 9" and a height of 7" from base to dome. The rim is made of 2 bamboo circles with a thin slice 1" broad, between them. The converging ribs constituting the frame of the cover or

## catom

dome, are inserted between these bamboo rings. The covering is made of a perfectly watertight bamboo mat. Fig. A shows how the top of the handle is split and provided with knotted knobs. These serve to keep the convergent ribs apart just under the centre of the cover. Round pieces of bamboo matting are pushed between the cover and these knobs to prevent the latter from damaging the cover. The handle is 4' long. Fig. 1 shows how a bamboo fork is attached so that the umbrella may rest steadily on the ground when not in use. When it is in this position, a person can sit comfortably under it and be sheltered from the rain.

This and the *gungucatom* are chiefly used by children and grown up people when grazing cattle. The *gungucatom* differs from the *madcatom* in the following details. The bamboo-mat covering is replaced by a covering of *Bauhinia Vahlia* leaves so overlapping that no water can get through. These leaves are kept in position by sets of thin bamboo circles as shown in fig. 2. The inner set of circles, which are more numerous than the outer ones, are fixed by being tied to the ribs, whereas the outer circles are held together by a net work of strings. Since a leaf cover is lighter than bamboo-matting the strain on the rim is less; hence it may, as in the specimen here reproduced, consist of a single ring only. The two other kinds will be described under

*guguru* and *gugu*.

II. trs., to shelter smb. under a native umbrella: hon *catomipe* jeteqtana.

*catom-en* rflx. v., to shelter oneself under a native umbrella

*catom-ə* p. v., to get sheltered under a native umbrella: neatekain *catom-on*, maranəə omaiəpə, I shall not be (sufficiently) protected by this native umbrella, give me a larger one.

Note the following riddle: jargi hetetəod miədgə kətəkana, the plover which comes in the rains has only one leg. The answer is: *catom*, the umbrella.

**catom-ara** (Hd. *sunsuaria*) sbst., *Marsilea quadrifolia*, Linn.; *Marsilea* leaceae,—a waterplant growing in wet and flooded rice fields and on the edges of ponds. It is used as potherb. If made into cakes with oil, it acts as a soporific. N. B. The name of *pyricatoma* is given to two plants: *Desmodium parvifolium*, DC.; *Papilionaceae*, and *Oxalis corniculata*, Linn.; *Geraniaceae*. Only the latter is used as a potherb. *Marsilea minuta*, Linn.; is called *kuriq catoməg*, and is used as a potherb.

\***catom-mandi** sbst., a banquet offered by the buyer of a new village to the seller and the people (at least the village chiefs and pahans) of the villages round the new settlement. This takes place only after the price has been paid in full. On this occasion the seller introduces the buyer to his new neighbours. On this

day also the *sisangət* is paid into the hands of the seller for the right of erecting *sasindirts*, burial stones, in the new village. Maybe this is called *catommandi* because to-day's guests will later on, in case of need, shelter the new settler against any attempt to swindle him out of his possession, just as an umbrella keeps one from sun and rain.

\***catom-ora** sbst., a house with a roof sloping on all four sides, in entrđ. to *dandoməg*, a gabled house. See Pl. XXXI 1, 2, 3. We have here an exact copy of a rich Munda's *catom-ora*. Fig. 2 shows the groundplan. Fig. 3 is a longitudinal section through the house. This house, including the outer walls, is 45' long and 30' broad. The space covered by the eaves is 48' by 33'. An eight-foot broad verandah G runs the whole length of the house on the North side. It serves as a cowshed. A 7' by 18' room D, perpendicular to this verandah runs on the West side. This room is at the disposal of the son-in-law, if there be one in the house. The great central room A, 21' by 12', is the *aditq* in which the grains are stored and the spirits of the ancestors are believed to dwell. The only door to it is in the S. E. corner. The adjoining room B, called *sare*, is the place where rice is generally husked and meals are taken. C is the kitchen, 18' by 7'. The remaining space, 6' broad, is divided into two parts: E, 10' by 6' is the servant's quarters; and F, 7' by 6', is,

in the house here reproduced, the room in which the *dakli* or larking machine is worked. Only well-to-do Mundas use this Hindu contrivance. The roof is entirely supported by wooden posts of which there are 32 in this house. The mud walls nowhere rise up to the roof. Those around the *adu* are 7' high, 1½' thick at the base and only 1' at the top. The other walls are about 5' high, 1' thick at the base and thinner on top.

Few Mundas own such spacious houses. Pl. XXXII shows the average size and structural details of a common and cheaper *catom-ora*: Fig. 1 is the groundplan. The length, including the outer walls, is about 21', the breadth is 14½'. The posts supporting the roof number only ten. The total space covered by the eaves is about 30' by 20'. To the West is a room about 10½' by 5½', serving as a cowshed. If there be buffaloes, they are separated from the bullocks and goats by a wooden railing, the posts of which are marked in section. The space corresponding to this on the East side is divided into two rooms, the northern one being the *adu* and the southern one the *sape*. The somewhat larger space in the centre is called *koṭuṛa* or upper room because its level is a little higher than the small verandah in front, which is called *oṅṅi* or *pindigi*. It serves as a cooking and sleeping apartment. Fig. 2 shows the woodwork of the whole house, the dotted lines indi-

cating the directions in which the rafters are disposed. Fig. 3 shows the four main central pillars with the king posts *bb*, the tiebeams *dd*, and the ridgepole *a*, called *jatagi*, *jalaṇḍajet*, *antṛjatagi* or *bandia*. The tiebeams are called *dharna*, *darna* or *dhanna*, and the king posts *malḥaṇṭi*, *malḥi*, *malḥikanta*, *jatanda* or *malḥikḥṭam*. The two strong short pieces *cc*, called *pinu*, simply rest on the tiebeams. The hole chiselled in their middle receives the king post and holds it in position. The purpose of this contrivance is to avoid making a hole through the middle of the tiebeam and thus weakening it; *cc* represent the main posts.

A wooden block *D* (*acṛa*, *karaba* or *ganḍa*) is fitted on to the upper end of the king post to hold the ridgepole. The mortises at the ends of the tiebeams receive the pole plate. There is only one set of rafters, called *aṭṭika* or *saer*. A shows how pairs of rafters ride on the ridgepole and are kept together by a wooden peg called *toṭṭi*. Two longer and stronger pieces called *konasi*, run from the ridgepole to the outer corners of the pole plate. These are jointed by a mortise fixed by a peg, as shown in B. C shows how the extremities of the ridgepole are bevelled to receive the two central rafters, *bator*, and how they are fitted and fastened to the ridgepole.

For clearness' sake the woodwork is here drawn with a ruler and thus

appears as though it had been sawn. In reality all the pieces are tree trunks cut to size and cleared of their white wood. Every Munda is his own carpenter.

**catur** (II. Sad.) I. abs. n., cunning, slyne-s (never used in a favourable meaning) : *inia catur olos ke tōpakada?* Who does not realize his trickery?

II. adj., cunning sly : *catur horo* ; *catur kaji* ; *catur kami*.

III. intrs., to act slyly : *aloo catura* ; *caturtama*, he acts slyly.

IV. trs., to try to deceive or cheat : *caturkedlea*.

*catur-en* rflx v., same meaning : *betekame caturtantu*.

*ca-p-atur* repr. v., to try and deceive each other : *capaturlanaka*.

*catur-g* p. v., to become cunning, to take to deceit : *betekame caturpa-t*, he is very sly.

*ca-n-atur* vrb. n., the amount of cunning : *capature catukedlea*, *cuka caturdo jetae kae kajitela*, he acted so slyly that nobody ever spoke of such slyness, i.e., it surpasses what one has ever heard ; one would have thought such cunning impossible.

**catā** (? II. *kātā*) I. adj., slit, split ; *catā dandae sabakada*, he carries a stick with a split ; *catā alacitee sitana*, he ploughs using a split goading stick ; *burure catā lama*, *berare nuiglena*, *halanalam gatinre* (song), on the hill the *Spatholobus* pod has burst, the seeds fell into the valley, let us pick them up, O my friend. Also used as adj. noun, a slit, a split, a crack : *catkore*

*karimati lagaōtape*, fill up the slits with putty.

II. trs., to split : *midko catape*.

*cat-g-p* rflx v., fig., to split oneself, to bilocate : *mid horo Cendagatutee rajina*, *mid horo Sarōadate*, *cilekaina catga?*

*cat-a*, *cat-g* p. v., to get split, to burst or split open : *lam j tete caltaka*, *cat-got al lumaen jan mo* *katumlika* *moem huraoa*, the pod of the *Spatholobus*, owing to the heat, bursts with a snap and the seeds are projected with a humming sound about as far as the length of one of the sections into which a field is divided for ploughing ; *r rikan hore hacinhuia dallerio cat-got*, dry *Glycine* pods burst open even when but slightly beaten ; *opad sin kante cat-got*, splinters for firewood can be split with a small wood-axe.

*ca-p-it* vrb. n., the act of splitting, the amount of splitting or bursting, the thing split, the split : *mu-in capatglo kape cabere barsinkka catape*, if you cannot finish splitting it in one day, then go on the next, *alea hore gorare catatg catajana okoko butare bantapa jige sarakana*, our *Glycine* in the field has burst its pods to such an extent that only a few remain ; *honder capatglo solente tinabakada*, we have burnt all the firewood split the other day ; *guin baie okonjlo arkatkore totuŋi lagaokcateko baijada*, *okonjlo arkatara capatglo*, *lapakobada*, when making a shelter to watch their fields some join the pairs of rafters by

## caṭāḥā

means of a wooden peg, one splits the ratters and insert the two ends

*caṭāḥā-g* p.v., of mangoes and some other kinds of fruit, to be of such a size that it can be split in the middle with a knife, the seed not being formed yet.

**caṭāḥā** trs., to split rapidly.

*caṭāḥā-g*, *caṭāḥā-g₂* p.v., to be split easily, to burst readily.

**caṭāka**, **caṭka** (Il. *caṭai*; Or. *chatkā*, any bamboo matting work, destined to be rolled around a house, saplings or garnered corn, for protection) I. sbst., a very large rice basket made of split bamboo lamellae, containing up to 50 maunds of rice. It is shaped like the *dūḷiṇḡi* (Pl. XXII, 2), but larger. II. trs., affixed to a nl., to fill so many chatkas: *caṭhiko apicatkaheda*, they have stored the rice in three chatkas.

*caṭāka-g*, *caṭka-g* p.v., affixed to a nl., to be stored in so many chatkas: ne orare *caṭli apicatkaakana*, in this house the store of rice numbers three chatkas.

**caṭākam**, **caṭkam** Has. **caṭākom**, **caṭkom** Nag. syn. of *paṭari*, I. sbst., a leaf plate somewhat below the medium size (Pl. XXIII, 3).

II. trs., in the epd. *tukūṇcaṭākam*, to pin together into a leaf plate: ne sakam *tukūṇcaṭkameme*, make leaf plates with these leaves; upunialeka *tukūṇcaṭākamtam* make some four leaf plates. N. B. The *caṭākam* which occurs in *omonecaṭākam* refers to the splitting and expansion of the cotyledons and has no con-

## caṭākan

nexion with this *caṭāka*.

*caṭāka-ṇ* p.v., to be made into a leaf plate: *hapuringe caṭākanā-ḥira*, neakere kiba bira, these leaf plates are small, we will not have our fill with what they can contain.

**caṭākan**, **caṭkan** sometimes **caṭākaō**, **caṭkaō** (Il. *caṭkanjīnā*; Sad. *caṭki*, a slap) I. sbst., a slap: miaḍ *caṭākan* omḡia, he gave him a slap.

II. trs., to slap: *apisak caṭkanḡi*, *caṭāka-ṇ* rlx. v., to slap oneself: *sikiṛi huatḡia*, aggee *caṭākanenḡana*, he slapped himself in order to kill the mosquito which had bitten him. *ca-paṭākan* repr. v., to slap each other: *capaṭkananḡi*.

*caṭākan-g* p.v., to get slapped: *apisae caṭākanjina*, he got three slaps.

*ca-a-ṭākan* vrh. n. the number or violence of the slaps: *capaṭkane caṭkanḡia*, joakine arauterkia, he gave him such slaps that both his cheeks became quite red.

**caṭākaō**, **caṭkaō** (Sad. *caṭkaek*) intensive of *caṭka*, the latter affecting only the surface, whereas *caṭākaō* goes a little deeper. I. adj., of which small pieces have come off: *caṭākaō soṭate cilekatem podica*? How wilt thou play hockey with a chipped stick? *caṭākaō soṭa toroḍtorodoa* (*doroḍdorodoa*), a stick of which pieces are coming off makes a sound like 'doroḍdorod', when used. Also used as adj. noun: *caṭākaō baditam*, *caṭākaōre baditam*, wind a twine in juxtaposed rings around the stick of which small pieces come off.

II. trs., (1) to split, break or peel off small pieces, especially to peel or strip off the bark: *poda soṭa cilekatem caṭākaṭkeda?* How didst thou manage to spoil thy hoekey stick? *ne keṛa daldalte ūrko caṭākaṭkija*, they beat this buffalo so much that they took off pieces of its skin. (2) fig., syn. of *patuṭ*, to loosen one or both ends of a dhoti, loin cloth or waist cloth, so that there is danger of the clothing slipping down (initial stage of the English: to strip): *dhutii caṭākaṭkeda*, he loosened his dhoti; *dhutiko caṭākaṭkija*, they loosened his dhoti. (3) fig. in Nag., to take the yoke from the bullock's or buffalo's neck: *araṇṇakan keṛa caṭākaṭkijer rajax* *hukumte Dasaṛe boṅgai menteko harkja*, by order of the rajah, having taken the yoke from the neck of their buffalo, they drove it to be sacrificed on the Dasain feast (they drove to the sacrifice a buffalo they were actually in need of for their cultivation, which they would never do except under compulsion; but a rajah does not bother his head over such a trifle).

*caṭākaṭ-n* rflx. v., to loosen one's dhoti, one's loin cloth or waist cloth: *dhutii caṭākaṭnjana*.

*caṭākaṭ-ḡ* p.v., (1) to get chipped, to get peeled: *neka jorte dallere apeṇ podasoṭa caṭākaṭḡo*, if you strike with so much force your hoekey sticks will get chipped, pieces will come off; *marite aleṇ keṛa caṭākaṭjana*, our buffalo has been peeled of hair and skin by cow-

pox. (2) fig., of loin cloths and waist cloths, to get loosened: *dhutii caṭākaṭjana*, the dhoti has got loose; *dhutii caṭākaṭjana*, his dhoti has got loosened. (3) fig., in Nag., to be or get released from the yoke: *araṇṇakan keṛa okoṇa hukumteo caṭākaṭjana?* By whose order has the buffalo been released from the yoke?

*ca-n-aṭākaṭ* vrb. n., the extent of chipping or peeling off: *ne urj marite canaṭākaṭ caṭākaṭjana tara-sṭarasate goṭa hormoe cabajana*, the skin and hair of this bullock was peeled off by cowpox to such an extent that, in successive patches the skin peeled off all over its body.

*caṭākaṭ'leka*, *caṭākaṭḡe*, *caṭākaṭḡleka*, *caṭākaṭḡge* adv., so as to break off small pieces, so as to contuse or peel off the skin: *caṭākaṭḡlekae dallja*; *soṭa caṭākaṭḡgee podajada*.

*caṭānaha* Nag. (II. *caṭnā*, condiment, a greedy woman; Sad. Or. *catnahā*) syn. of *jumburi*, I. abs. n., gluttony, voracity: *inix caṭānaha janaḡ nekagea*.

II. adj., gluttonous, greedy, voracious: *caṭānaha hoṛo*.

III. intrs., to indulge gluttony or voracity: *beṭekane caṭānahatana*.

*caṭānaha-n* rflx. v., to indulge gluttony or voracity.

*caṭānaha-ḡ* p. v., to acquire the habit of gluttony; *ne hoṛo puragee caṭānahajana*, this man has become a great glutton.

*caṭaṭ* Has. var. of *chaṭaṭ* Nag. (only in the idiom: *aṇ chaṭaṭ*).

*caṭaṭ* (II. *cātnā*; Sad. *caṭek*) trs.,



## caṭapaṭa

used only in scorn, to lick: goṭa sokopaiṇ rēkoam menlām *caṭaōṇ*? Thou saidst that thou wouldst steal from them the whole dell, hast thou licked it? i.e., hast thou got it? ne, *caṭaōlan*, there, lick it, says a man showing his thumb in anger or derision. v. g., when he has lost a case, or when he refuses to give what is asked for.

**caṭapaṭa** (Sad. *catpat*; Or. *catpānā*, to crackle) I. sbst., the sound of burning hair, feathers, dry grass, dry twigs: *caṭapaṭaiṇ* aiunlā.

II. adj., with *saṭi*, same meaning.

III. intrs., to burn with that sound: *cikanaṇ caṭapaṭatana*?

IV. trs., to burn with that sound; simile *caṭapaṭakela*.

*caṭapaṭa-n* rflx. v., to burn one's hair or feathers: *eunḡi saḡaotānre dīasalaite gēcui caṭapaṭanjanā*, whilst lighting his cigar he burnt his moustache with the match.

*caṭapaṭa-ṇ* p. v., to be burnt with that same crackling sound: *sukuriur puṭurjare, ūḡ caṭapaṭaṇ*, when they take off the skin of the swine, the hair gets burned off with a crepitating sound.

*caṭapaṭatan* adv., with a crepitating sound: *caṭapaṭatan* lōtana, saṭitana, rikatana.

**caṭapaṭa, caṭapaṭaō** (II. *catpātānā*, to flutter, to palpitate; Or. *catpāṭrñā*, to writhe in pain; Sad.) I. sbst., burning pain, such as is experienced, v.g., by the bite of ants, by a mustard plaster, etc.: *caṭapaṭa* menaḡea.

II. intrs., to jump about, to kick

## caṭapaṭa

one's legs about, to writhe, on account of a burning pain or in a fit of anger as little children sometimes do when crying: *haḡaḡ muḡko menaḡea enamēta sadom caṭapaṭaṇ*, there are stinging black ants about, that is why the horse kicks about restlessly.

III. imprsl., (1) to feel a smarting or burning pain. N. B. *Parparaō* is used preferably when the pain is in the eyes: *roḡtanac, mani sunume gosotadei caṭapaṭajjā*, his skin is cracked, he has rubbed mustard oil on it, he feels a burning pain; *ḡarenḡete caṭapaṭajjā*, he has a burning pain in the stomach, caused by hunger. (2) to be on hot coals, flattered, excited to go somewhere: *buru lel caṭapaṭaōjja*.

IV. trs. caus., to cause someone to jump about, to writhe: *miḡḡ hai sengelree caṭapaṭakja*, he caused a fish to jump about in the fire, by throwing it alive into it.

*caṭapaṭa-n, caṭapaṭaṇ-n* rflx. v., (1) same meaning as the intrs.: *en hon raṭanre jamaō caṭapaṭaōn*, when that child cries it always kicks its legs; *jūḡḡḡ hai hoḡaḡre caṭapaṭana*, if you throw a fish alive into the fire, it will jump about; *sunumanuṇ tuṭakire hoḡo caṭapaṭaōna*, a man whom a black ant has bitten, jumps about kicking his legs. (2) fig., to work excitedly, with lively movements: *kamire caṭapaṭanpe*.

*caṭapaṭ-i-ḡ, caṭapaṭaō-ḡ* p. v., same meaning as the imprsl.: *buru lelo*

*catapataqlana* ; okonjido reagetete puragee *catapadüöqtana* batüiteroa, he who, from hunger, feels a strong burning in the stomach is forced to lie down.

*catapulatun*, *catapulaölan* adv. used according to any of the meanings above : *catapulatun* has-ukjina, it gave me a smarting pain ; *catapulatane* rikantana, he jumps kicking his legs, or he is on hot coals to be on his way ; *catapulaölan* kamipe work in a lively way.

\**cafi* (H. *chatlu* ; Sad. Or *chatlu*) sbst., the purification from social uncleanness of a mother and her new-born child.

There are several successive rites through which children and young people have to pass before they are considered full members of their race and tribe. Most of these are met with the world over and, though differing in detail, agree in essentials. Frequently they begin already during pregnancy. The pregnancy rite mentioned in the article under *Garasibolga* is not of Mundari origin, but was taken over, together with that *bolga* itself, from some neighbouring Hinduized tribe. The Mundas have no pregnancy rites of their own. Of these introductory rites, *cafi* is the most important.

As its details show, it essentially aims at purification. To the question : "Why should birth involve any impurity ?" The Mundas generally return the answer "Because child and mother belong to a caste

other than their own." This reply explains nothing and contradicts the Munda theory of caste. The mother has always belonged to the *Horojalu* or Munda caste, and at her marriage she was formally received into the *kili* (clan) of her husband. Why should the birth of a child deprive her of these assets ? Such forfeitures are brought about only by transgressions of positive laws. As for the child, is not legitimate birth the most authentic title to family or caste membership ? This in fact is the Mundari view. Hence the child must be held to have, from its very birth, fully entered the caste of its parents. What impurity then remains to be wiped away by this rite ? However much urged for a reply, a Munda gives none, save the stereotyped : "*Hapamho enkahoda*, the ancestors have done so." What can this confident appeal to the knowledge and authority of the ancestors, mean except the following ? "We do no longer know why this must be done, but our ancestors knew it, of this we are sure, and therefore we do as they have done before us. We are satisfied with a humble admission of our impurity and pray the Creator that he may take it away from us."

This implicit faith of all Aborigines in the authority of their remote ancestry in matters of religious belief and ritual practices, supposes a firm conviction that those ancestors knew a great deal more than the present generation

does; would not the belief under review be a remnant of what Revelation and Christianity teach about the original fall?

This social uncleanness starts at the birth of the child and ends with the completion of the *caṭi* rites. When the mother feels the pangs of childbirth, she withdraws into an outhouse, if such be available, or into a corner of her home, taking with her an old mat. From the moment of birth she may no longer touch the *jhula* (cooking hearth) or any cooking utensil. Were she to disregard this, the entire household would become *bisṭi* (impure). This impurity, however, is not universal: the fireplace would only have to be broken up and the cooking utensils to be thrown away. Or it even suffices that on the *caṭi* day the hearth and the vessels be sprinkled with a purifying mixture. Should the father have to cook for his wife during her confinement, he himself is forbidden to touch either hearth or cooking utensils. Generally a woman of the family's acquaintance assists the mother in her needs and cooks for her.

When does the purification take place? As a rule, eight days after birth. But if it be foreseen that press of work or some other serious obstacle will come in the way of keeping the eighth day, the ceremony may take place on the fifth day after the birth.

Are there any *dies fasti* or *nefasti* with regard to *caṭi*? No. Any

day will do.

Are there any observances prescribed for the eve of the *caṭi*? No. Only the father is expected to go round the village and invite all to the *caṭi*, even those belonging to clans different from his own and people of other castes as well, lohars, weavers, etc.

On the morning of the *caṭi* day, the guests gather in front of the house. There the barber shaves the men and pares their nails. The women in turn get their nails pared, and the barber draws a thick red line round their feet, nearest to the sole. This function is called *narta*. After all the other women the mother has her nails pared and the red line drawn round her feet's edges. Finally some hair is shaved off the baby's head and deposited in a small leaf cup containing water. The *bṛhābā* (rice to be sown in its name) is presented and received. The baby is next anointed. Oil, with which to anoint face and head, is offered to all present, and then the male guests take their leave. Some women then boil with ashes the birth-soiled cloths. And then all the women go to the nearest stream or pond or tank, never however to the spring from which the drinking water is taken. The mother carries the birth-mat along with a little straw and an empty old pitcher on her head, her friends the boiled cloths and some fuel. A little distance

outside the village a fire is kindled and the mat burnt, whilst the mother, with a slight jerk of the head, drops the pitcher backwards, thus smashing it. This throwing and breaking of the pitcher is not observed everywhere and its *raison d'être* is no longer known. At least I never could ascertain it. The reason for burning the mat is extraordinary. Some say that its object is that the child may become *sejān*, wise. Of a dull child, the saying goes that *sered patiroq sejā mengakanga*, the wisdom of the birthmat is still in him. This of course is a slight, a kind of abuse. According to other informants the child would die if the mat were not burnt.

On reaching the river, the cloths are washed, and all bathe. The child's hair is thrown into the river with the words: *Sāt samundar Gangate senome!* or *athārāh samundar Gangate senome!* Go by way of the Ganges to the seven (or as the second formula has it) to the eighteen seas. The Mundas believe that the water will carry this hair to the deep seas where it is to meet the hair of some Mundari baby-girl with which it will get entangled. The commixtion of the two tufts presages the marriage of the interested owners. This belief is now fading away, but it still survives in marriage songs. The allied castes (Barais, Asurs and Bihors)

have apparently lost it altogether. The return home is made in single file, the mother walking first or last.

On arriving home the mother stops in front of her house; a little wooden stool is placed before her: then every one of the women present washes her feet, alternately rested on the footstool. This is meant as a congratulation for having passed safely through the dangers of childbirth.

This is followed by the *hircigiri* i.e., the purificatory sprinkling with a certain mixture, kept ready for the purpose in a *katypury* or in a brass *dabri*. The mixture consists either of rice-beer (called on this occasion *diapali*, *hircali* or *hircinli*) or of water into which *iliranu* or *ilimaṇa* (fermenting rice) has been thrown, or (should none of these ingredients be at hand) water and turmeric. According to some accounts, blood drawn from the toe of a white fowl is also dropped into it. One account speaks of a piece of copper as an ingredient. The sprinkling is done with a twig of the *tulsi* plant (*Ocimum sanctum*, Willd.; Labiatae) or with a tuft of *dublataśaḍ* (*Cynodon dactylon*, Pers.; Gramineae). After the foot-washing, the mother, followed by all the women, enters the house: upon which the oldest woman present, sprinkles her and then the place where she had been lying from the day of birth. (It has already been stated that the whole

casi

casi

house would have to be sprinkled if during that time she had happened to touch the fireplace or some cooking utensil). Then the baby is washed and anointed with the turmeric water and oil which had been prepared for the shaving of the men in the morning. A sufficient quantity is always left over. After that all the inmates of the house and the women guests sprinkle themselves with the same mixture, thus completing the ceremonial of purification.

The husband next gives his wife a new cloth saying: *Gogjid-janam mente moñad seredle omamtana*, because through death, thou hast come to life we give thee a shred. (A giver has always to disparage the gift he offer-).

Here follows a very interesting ceremony which takes place if the new-born child be a boy. In this case the mother does not wring the water out of her hair after bathing, but gathers her locks into a loose knot so as to keep some water in it. After having received the new cloth, she opens out this chignon, squeezes a drop of the water into her baby's mouth and then takes a drop of it herself. By this she expresses in action her ardent wish and her prayer that, should the boy once, later in life, happen to lie wounded on the hunting ground or on a battlefield, a hand as kind as hers may offer him water and quench his burning thirst. Then she presses out into the

hollowed palm of her right hand some of her own milk, gives half of it to her suckling and takes the other half herself. By this she protests her readiness to give him the breast as long as he shall require it. This ceremony is not observed for daughters.

So far, the mother has had a full day; and if (as is often the case) she be the only female in the house able to cook, there is no dinner ready. The neighbourly kindness prevailing in Mundari villages solves this difficulty. Friendly families which can afford it, bring a roasted fowl with ready-cooked rice, so that the inmates have that day more of first class food than they can well dispose of. Besides, all the women that were invited have brought some oil with them, as a contribution to the quantity required for the occasion. Husband, wife and female guests (note the restriction) next sit over a pot of special beer called *diazili*. It is whilst drinking this beer that the women, after hearing any wish the father may express about a name for the child, discuss and settle this question. Sentiment often decides the choice. But if all the former children in this family have died in infancy, the visitation is ascribed to the ill-will of one of the ancestors. In such cases the only way to preserve the child alive is to name it after that particular ancestor, since he, of course, will never harm a namesake. The

## cati

name can be found by divination (*sagun*) and the special process resorted to is called *lupunam*. It is reckoned that, at least in the Hasada country, only one child out of every 60 gets its name by this sort of magic.

This is the process observed for *sagun* or divination: Into a brass vessel full of water they place a blade of couch-grass. Then the chief guest says: *Sirmare Singbonga mengma! ne hon N. natnule autanjga. Ne hong natnule cauli jakle lupajaba. Baigredo catijiq juputidoka.* Singbonga, thou art in heaven! We are naming this child N. In the name of this child we now drop rice grains into the water. If it (the proposed name) will do, then let the rice grains touch each other. Then two grains of rice are thrown into the water. If they meet and touch each other at the bottom, the proposed name is given to the child. If not, another name is tried in the same way. If in the several trials made the grains fail to meet, the conclusion is: 'All right, let us give him any name.' They then agree upon some name not tried in the *sagun*, and exclaim: *Dohai Singbonga Raja!* May it please thee, sovereign Singbonga! [N.B. This exclamation is also often used to introduce the short prayer given above, which, in that case, begins thus: *Dohai Singbonga Raja! Sirmare Singbonga mengma, etc.*]

## cati

Divination does not coincide with the *cati*: it is generally put off for a few days. In such an occurrence, when the village guests gather at night to drink the *poncoi* or *catiji*, sometimes preceded by a banquet, they are told that the child's name will be chosen later on by divination. Otherwise the name must be made known before beer is drunk. When it has been squeezed from its dregs and is ready for the feast, the father with three or four men of his khunt, enters the inner room: he sacrifices a grey fowl and pours a libation of beer to the ancestors, that they may consider the child their kin and protect it. The liver and breast of the fowl are then baked in the sitting room, in the ordinary furnace, if the family belongs to the pahan khunt; somewhere else if it belongs to the munda khunt. When baked it is taken outside by the pahan and offered, with some beer, to the village spirits. Whatever remains of it he consumes then and there with those who have accompanied him. When he re-enters the house, all sit down to the banquet or at least to the beer. The *poncoi* is properly intended for the men, but the women folk sitting in a separate group, are allowed a share. The bout is preceded by a toast (*catijour*), which runs thus:

O my brethren, seeing the cloud (the woman's pregnancy), we were fearing because we did not know whether it would rain to-day or to-

morning, rain fire-water (*death*) or a spell of bad weather (*a short illness*), whether there would be born a human child, a tiger cub or a young snake; we were in fear. Now we have seen that the rain has been good, and that the Old One (*the Creator*) has sent a human child, and has granted a safe descent to her who had climbed a dry tree (*has safely delivered the mother*), and has vouchsafed us a leaf cup of rice-beer. Now we offer him thanks; and this child has been named after N.

Now we beg the Old One that he **may** take good care of this child, that nobody's envy may touch it; that it may grow up like a bitter gourd, like a bitter wild-melon; that we may eat and drink to it on every successive ceremony of its growth; that it may become as grey as the *ruta* tree, as hoary as the *hél* creeper. We are not the masters, everything happens as predestined by the Old One. He is almighty, he has mastered the empty heavens and the earth overrun by water, and has produced and propagated every living thing. All our hope is in Him. Well, my brethren, so far will I draw out my speech like a creeper. A turban ten yards long ends at the back of the head. (*Whatever else I might add would come to the same.*)"

If, for some reason or other, the selection of a name for the child is put off for a day, the women who gather for the debate must first take

a bath. In this case, the banquet and *poncoi'i* drinking are also to stand over.

The *cați* concludes with two rites performed on the next morning:

The mother when she goes to fetch water for her household from the village spring, must daub with red lead the hollow tree trunk sunk over the spring.

The *siki* or namesake of the child must revisit it and anoint it with oil (*vunungosq*), uttering at the time the following prayer: "Mar, sakiatala, bugiakanme, aialeka haraame, mataame, dukusukunte bancaakanme. "Well, now, my darling namesake, keep always in good health, become as old and strong as myself and continue immune from the strokes of fate". Then he ties a thread around the baby's waist, thereby signifying that he takes upon himself the customary duties of a namesake.

\**cați-mandl* sbst., a banquet of a goat, rice and rice-beer offered at any time after the *cațiparaș*, by the mother's parents to all the people of her village as thanks for the help they have given their daughter during her confinement.

*cațka* var. of *cațăka*.

*catkam* var. of *cațăkam*.

*cațkan* var. of *cațăkan*.

*cațkaō* var. of *cațăkaō*.

*cațpaț, cațpația* see under *carpat, carpatia*, like which it is constructed.

*cațu* (Sad.) I. sbst., (1) an earthen pitcher, an earthen waterpot with a narrow neck, in contr. to

*taḍa* which is quite open, because it is used for frying and stewing (Pl. XXIV, 4). The *catu* used for carrying water and for keeping a provision of water in the house is called *dgaṭu*, the one used for cooking rice has a broader neck and is called *manḍ-caṭu*. (?) the body of a *nagera* drum or of a *dumata* drum.

II. trs., (1) to model clay into a waterpot: *ne kumbar moḍ lārom hasa sobene taḍakada miado kaḇ etukeda*. (2) to acquire, to buy waterpots: *apado puragepe catu-kula*, you possess a great number of waterpots.

*catu-g* p. v., (1) of clay, to be shaped into waterpots: *ne hasa apia catuua ei kā?* Is this clay enough for three waterpots? (2) to have a sufficiency of waterpots: *gelea catu orare mona enreo ei kama catuṭana*, *catu kināem kajitana?* There are ten waterpots in the house, art thou not yet satisfied? Thou speakest of buying more? (3) idmly, with *bā* as sbj., to feel one's head as if it were as large as a waterpot, i.e., to have one's hair standing on end. This construction is used only in cases of fear inspired by a spirit: *riḍḍiḍi bagaiako botonaḍlea sobenko bāle catuḷena*. (4) poetical parallel of *lundiq*, with the meaning of to get married. (*Catu-lundiq* is the current collective noun for cooking utensils. Hence *catuṭlundiq* means ltly.: to be cooking-utensilled, i.e., to be tied to the duty of cooking which

is par excellence the daily work of the housewife):

*Caṭuṭanam mārem lundijana*,

Dali galaakodo māre alom caka-tina.

Thou art now tied to the cooking utensils, maiden. Think no longer regretfully of those who prepare flower garlands (the unmarried maidens).

**caṭua** Nag. syn. of *cāri* Has.

**caṭu-bili**, **caṭu-bili** sbst., *Solanum spirale*, Roxb; Solanaceae,—an unarmed undershrub or shrub, 4-12' high, with elliptic, acute, entire leaves, and small white flowers on lateral, extra-axillary peduncles and spirally racemose pedicels. The fruit, a small berry, is eaten by children.

**caṭu-ḍiaṭa** syn. of *ḍiaṭa*, *catubodg*, *catubodj* (Sāh. *hām-paṭhī*) sbst., *Physalis minima*, Linn; Solanaceae.—a herbaceous, pubescent, annual weed of roadsides and waste places, from 1 to 3 ft. high, bearing a globose berry which, like the Cape-gooseberry, is enveloped in the bladder-like calyx and is eaten by children. The juice of the leaves mixed with water and mustard oil is used as a remedy against ear-ache. After injecting some drops of this mixture they plug the ear with cotton-wool.

**caṭu-lundiq**, ltly., waterpot and ladle, collective noun: cooking utensils.

**caṭuṭa** sbst., a nickname used especially for children whose head is so large that it is out of proportion



## cañu-tetāi

with the rest of the body.

**cañu-tetāi** syn. of *tetāi*, sbst., a small *catu* for cooking rice.

**cañ** sbst., used by little children instead of *cañi*, uncooked husked rice: *cu-gain ban-gana, etc.* kirin-ta-jana, my mother is not at home, she is gone to buy rice.

**cāñ** sbst., used by little children instead of *can*  $\frac{1}{2}$ , moon.

**cāu, cāñu** trs., to slap slightly in a playful manner: *kelenate tabri enage cāñ*.

*cu-p-āñ, cu-p-āñ* repr. v., to slap each other in a playful way: *tapum lo kā, capāñ bāñle cāñātun taikena*, no, we were not fighting we were only playfully slapping each other.

*cāñ-g, cāñ-g* p. v., to be slapped in a playful way: *cañ bāñ cāñlena*, he was only slapped in play.

*ca-n-āñ, ca-n-āñ* vib. n., a playful slap, the number of playful slaps: *misa cāñāñe kañ rāñ tansapise cāñkatejana entee rākena*, the first time he was slapped he did not cry, they slapped him playfully two or three times in succession and then he cried; *ne bon coa beññi*, immature *cāñāñ* cāñkedkoa miad hon jaked kae pōekñ, this boy is an awful teaser, whilst playing he distributed so many raps and taps that he did not leave alone a single one of the children.

**caña, caña jañ** Has **cañha, cañha-jañ** Nag (Sad.; H. *cañhar*; Mt. *cāñanpāñ*) sbst., the jaw, i.e., the upper as well as the lower jaw. This is used mostly of animals; of

## cañdal

man they prefer to say *joñjan*, which however includes also the cheekbone.

*cañ-u-o, cañha-p* p. v., to grow jaws, to have jaws: *c-eko kako cāñāñ*, birds have no jaws; *en orāñen hoñeko sobenka maparāñgeko cāñāñ*, in that family all have large jaws.

**cañā-ñata, cañha ñata** syn. of *tanañ-ñata, gāññññata*, sbst., a grinding tooth.

**cañdal** slst., a cupula-shaped palanquin covered with particoloured cloth and tinsel, and crowned with a yak's tail. It is used by the Aorigines in their bridal processions. It is sometimes replaced by a *karākanu* or *paki*, an ordinary palanquin. Only relatively rich Mundas can afford to engage any conveyance at all. Out of twenty marriage processions one meets, there may be only one with a chaudal or palanquin. To carry the chaudal was formerly the proper work of the Hindu's *dharmas* who still do this work at Ranchi. (These are not to be confounded with the *Rāj-Bhūyas*, officially called *Bhumij*, cultivators inhabiting Manbhum, who count themselves as belonging to the Munda race). Nowadays the chaudal is generally carried by people of some other caste, in Nag. often by Orions. Amongst the Mundas some object and some do not object to carrying a chaudal. In the *Ora* clan nobody may either travel in a chaudal or carry one: *Ora-kilire cāññāñe de ora cāññāñ*

## caūghari

## caūka

go manaakana. *Sukupa'tas* are trained palanquin bearers, not of a special caste. They may be engaged to carry a chandal but they ask for a higher pay than ordinary coolies. In several villages a bride may not be brought in a chandal, nor sent off in one because in those villages there is a spirit who does not like it: *taramira* *hature caudalle* *kuri au orq* *kurihon bila*, *barana ka baloa*, *inkua bonaga kae sukua mente*. The same spirit is said not to like red turbans and to lose all power if once he sees a donkey!

**caūghari** (Sad. *caughari*; Or *cauguriyā*, row of three tiny kettle-drums, tied in front of a riding native official for the promulgation of laws, proclamation of the rajah's visit, etc), sbst., a small drum now out of use. The Mundas say that this drum was covered with a human skin and that it was used only by rajahs, before the English took over the government of the country.

**caūha**, **caūha-ṭaṭa**, **caūha jan** Nag. variants of *caūa*, *caudata*, *caūjato*, Has.

**caūka** (II. the cub of a 10 ft measure, used to measure tanks, ditches or other excavations) I. sbst. ( ) also *caūkahasa*, the earth contained in a square 10' broad and 1' deep, i.e., a hundred cubic feet: *caūka* (or *caūka-hasa*) *sandakara dultana*, earth taken from a 10' square is being thrown on to the road; *caūka go nalatekojana*, they are gone to (dig and) carry for wages the earth from a chauka. ( ) also *caūkagṭa*,

the excavation left after the earth has been dug out of the same measure: *sandaka gona pipire isa caūka* (or *caūkajana*) *mena*, there are many square excavations on the high ground along the road.

II. vs., (1) to excavate, v. g., a tank, by juxtaposed and superposed square measures. (2) to cover the ground with the square excavations which remain after the earth has been carried off; to use a certain plot for the supply of earth: *banda daltane miad gorako caūkakeṭa*, in throwing up the weir they have excavated a high field ( ) to throw up earthwork for wages calculated on chaukas: *bandako caūkane*, they throw up the weir in quantities of 100 cubic feet. (3) to allot to sub. so many squares as part of the work to be done: *duleq huraṭeṭa enanteṭe jolathatnakdoka*, *baber horotako mende*, *caūkakeṭa* or *upapin horotako babareṭṭak f-kota*, there is little earthwork to be done, therefore he has divided the work amongst them: to each group of two men he gave one chauka to dig and to each group of four men he gave two chaukas. (4) to dig a chauka so many feet deep: *miad gager ko apucaukakeṭa*, they have made a treble chauka in a single square excavation. (5) to make a chauka at a certain spot: *ando nore caūkakeṭa*, thou dig thy chauka at this spot.

*caūka-n* affx. v., to undertake the digging of so many chaukas: *ape midcaukampe ale baircaukana yoa*, undertake one chauka, we will

caukī-*ka* p. v.,

caukī-*ka* p. v., meaning corresponding to the first.

**caukī** (Sk. P.) the name of a deer.

**caukā-takā** (Sk. P.) many named by each hawk. *caukā-takā* mud-  
mūṣī kīrāṭṭu.

**caukī** (H. Sad.) I. sb-t., of a chair. This article refers to the Mundas. (1) a small bed meant as a relay for postal runners. Every postal runner carries the mail for a distance of about 8 miles, running all the time. At the end of his run he meets a fellow runner bringing the day's post from the opposite direction. After exchanging their loads, they run back to the place they came from, thus completing their day's task. The shed in which they wait is called *caukī*.

II. tis., of the village watchmen, to watch, to guard, to make their round: *diguarko nidad'pī hatoko caukī-ndu ei kā?* Do the village watchmen guard the village at night?

*caukī-ḡ* p. v., of the village, to be watched at night: *ne hatu misamisido caukīwa, misamisā kā caukīwa.*

**caukidār** (H. Sad.) syn. of *diguar*, I. sb-t., the village watchman. He is the last and lowest personage in the police service, but not so in the aboriginal village. His official duties are: to report to the nearest police station, the births and deaths in the villages under his care; to report any crimes such as thefts,

murders, to communicate to the villagers any orders issued by the police. The outward mark of his authority is a blue turban with a red tassel, a blue tunic and a lance. This man represents to the Mundas the British Empire, they have him always before their eyes. Many a Munda has died without having ever seen any other official, at least during the few years of the British occupation. The results of this have been baneful. (1) All their watchmen have been, up to the land settlement, weavers (*gāṇṇ*) and musicians (*ṭevā*). Aiyans of the lowest kind, scorned alike by Mundas, Hindus and Mahomedans. It is believed or surmised that many of them were helots of a land who had fled to the mountain fastnesses of Chota Nagpur to escape their hard lot. However that may be they were landless and their very precarious means of existence made them resort to expedients either despicable or of dubious honesty.

(2) All this made them the natural allies of the coolie-recruiting agents, a set of heartless low caste Hindus and Mahomedans whose misdeeds are described under *arkatī*. They have undoubtedly done much to deserve their evil reputation. Had the Government been better informed of the ideas and feelings of the Mundas anent the rights and sanctity of the village family had they known the real character of the *perdes* and *ghasīs*, they would cer-



## cañli ara

the rice husk d. in a former month has been all eaten, nowadays they husk once more so as to gather a provision.

**cañli-ara** (Sed. *car. s.*) syn. of *lupping*, sbst., *Ama lantia*, Juss.; *Am. lantia* ac.,—a small whit. downy herb used in some places as a po herb.

**cañli-ba** sbst., (1) syn. of *hondelā*, *Jasminum arborescens*, Roxb.; *Olea* ac.,—a forest bush, 6-7 ft. high, with sweet-scented white flowers. (2) syn. of *la'cañā*, *Swertia albens*, Clarke; *Gentiana* ac.,—the Chiretta.

**cañli-burdulud** sbst., a smaller kind of flying white-ants which the Mundas do not eat, in cnfrd. to *burdulud* or *bahburdud*, which is eaten, and the largest kind of the latter, *horgburdud*, which appears with the first rains in June.

**cañli dā, cañli-daha** syn. of *horodā*, *horodā* I. sbst., the grubs which will change into ordinary red ants, *hau*, *Oecophylla smaragdina*. N. B. Grammatically these grubs are not constructed as liv. bgs.: *cañ'ulā*, *rañmdā*, *kudidā*, *sebonako jomea*, all the grubs of red ants are eaten: those of the ordinary unwinged red ant, called *hau*, those of the large winged but not flying red ant, called *raam*, and those of the flying red ant, called *sarasonokog*.

II. intrs., of the red ants, to rear ordinary grubs: *hañko ne potomre purageko cañ'ulāda*, *hupiateko rañmdāskada*, in this nest (enclosed in leaves) the red ants are rearing a lot of ordinary grubs, but not many

## cañli heper

large grubs.

*cañ'ulā-p.* v., of a red ants' nest, to contain ordinary grubs: ne potom purage *cañ'ulākama*.

**cañli-gaaga** sbst., a flat green gra shopper smaller than *babagaaga*, only 3" long.

**cañli-heper** sbst., a marriage ceremony so called. After the essential ceremony has been performed in the *sandu, utika*, so that now the bride and groom are husband and wife, the bridegroom remains standing on the mud platform (*mandoa*) whilst the bride is being carried on the hip three times around it. All the time she keeps throwing at him fistfuls of pearl-rice mixed with sand. In the meantime her elder sisters and elder female cousins, from the position they occupy, standing in order of age around the *mandoa*, likewise throw fistfuls of the same mixture at the bridegroom. The latter's friends generally find it necessary to spread a cloth before his face and so protect his eyes. This is a ceremony proper to the Tamar country. In Has. it is sometimes replaced, under the same name, by the following: The bride holds with both hands a winnowing basket containing rice; the bridegroom stands behind her and passing his arms around her waist, holds both her wrists. So they make together on foot three times the tour of the *mandoa*, shaking the winnowing basket all along as if winnowing. As the movements of the bride are hampered, part of the rice gets spilt.

This is said to signify that henceforth they will work in unison and help each other. None of my informants ever saw this ceremony performed as described by Sarat Chandra Roy. They think that his informants must have been Hinduized Mundas.

When it is over, the bride, with her left hand, catches hold of her husband's right hand and leads him into the house where they sit down once more on their own special mat. There the matrons of either family begin to chaff them, vying with each other in critics of their new relative, the bride or groom respectively, disapproving of them and finding fault with their appearance. This of course is done in jest, with glaring exaggerations and often without any serious foundation in truth. Most of this banter is exchanged in songs generally composed on the spur of the moment. They remind one of the laments the same women chant at the death of a relative. To sharpen the wits the rice beer which has served in the *jañgadi* ceremony is now produced and the matrons of both families do ample honour to the beverage whilst they instruct the young couple in the duties of married life, how they will, in weal and woe, have to work for each other, to feed each other and to take care of each other. Follows the ceremony called *sundi-bhe'*. But between the two there is the dance described at the end under *duld*. What with the beer

just drunk, the jests indulged in and the discourses exchanged, the matrons are now in the mood for a song they would abhor if sober.

The *cañli-heper* takes place only in the bride's village and is not repeated afterwards.

**cañli-hog** sbst, the pale-grey seeded form of *Dolichos biflorus*, Linn.; Papilionaceae.

**cañli-hunñi** intrs., to husk a provision of rice: *nimirko cañlihunñi-jadu*.

*cañlihunñi-p* p. v., imprsl., (of rice) to be husked for a provision: Horokoñ dasturkalo purage *kā cañlihunñi*, it is not the custom of Mundas to husk much rice in advance.

\***cañli-jañ** sbst, husked rice grains. This rice plays an important part in religious rites: (1) In practically all sacrifices three, sometimes five pinches of it are deposited on the ground, and some of the blood of the sacrificed animal is dripped on them. (2) When the elders have come to the conclusion that a certain calamity affecting a particular family or the entire village is due to witchcraft, the *pahan* goes from house to house to collect rice grains. Every head of family takes a pinch of rice from the house store and lays it on the *pahan's* winnowing shovel. The grains thus collected are, on the appointed day carried by the *pahan* to some reputed *deōyā* witch-finder; on this journey all the heads of family accompany him. The witch-finder scrutinizes these

grains to find out the witch responsible. (3) When a new house or hut is to be built, a few grains of rice are buried at the four corners of the chosen site, and left there overnight. If they remain intact the site is built upon. If they be attacked by mice or rats the place is abandoned. (4) Single rice grains are used in several consultations or divinations to know the will of Singbonga.

The epd. *cañlijan* occurs especially in the following phrases:

(1) *cañlijan baō* or *cañlijan doje*, to consult in divination the rice grains by the process described under *dorenan* (in contrd. to the process described under *hidnam*).

(2) *cañlijan lel* may apply to either of these two processes.

(3) *cañlijanre nam* litly. to find out by rice grains. (1) The term is used indifferently of *dorenan* and *hidnam* processes. (2) It may be used even of the process denoted by *sagan*, provided rice grains were actually presented to the *maran deōra* or *soka* (though, maybe, the latter made no use of them). *cañlijanre nam-g* p. v., to be discovered by means of rice grains.

(4) *cañlijan horsol*, *cañlijan suid* or *cañlijan tipi*, litly., to insert or slip rice grains (in a bundle) under the thatch or tiles of the roof; to finger rice grains, to handle rice grains; i.e., to promise a sacrifice for the recovery of a sick person; the spirit to whom the sacrifice is promised, takes the affix *re*: *api mātaete*

*layhasui jorakana*, Orakore *cañlijan surdape*, for the last three days he has had a severe belly-ache, do promise a sacrifice on his behalf to the house spirits (or spirits of the ancestors). The man who makes this promise, holds some rice-grains on his left palm, and standing near the patient, pushes them about with his thumb. The formula he pronounces in the meantime is the same as that used in the ceremony described under *atin, trs.* After the prayer he packs them into a leaf, passes this several times over the head of the patient and then sticks the little bundle between the rafters and the thatch or tiles or hangs it on the wall. There it remains till the promised sacrifice is offered after the cure.

(5) *miad cañlijanrenko*, *miad cañlijan jontanko*, direct descendants from one common ancestor, who may admit each other to participate in the sacrificial rice offered to the domestic spirits (*hiporoh* and *mageporoh*). The sentence 'we are all descendants of one ancestor' may be rendered: *ale sobenko miad cañlijanrenko*, or *miad cañlijan jontanko*, or *miad cañlijanle jontana*. N. B. A married woman is no longer allowed to partake of sacrificial rice in her parents' home though her husband and children may do so. Notwithstanding this favour her husband and children are not called *miad cañlijanrenko* of the wife's family: *miad cañlijanre kako hisaboa*.

II. *trs.*, with the patient's name as

## cañli-jonq

d. o., to consult the witch-finder or sorcerer about smb.'s sickness : *cañlijañkjakō*.

III. intrs, same meaning ; *cañlijañkedale*, *cañlijañkenale*.

*cañlijañ-en* rfix v., same meaning : apicandūtaetele *cañlijañentana*, bon-gu kagee picagtana.

*cañlijañ-g* p. v., (1) of the patient, to have a witch-finder consulted on one's behalf : apicandūtaetele ha-utana, cinamente kae *cañlijañotana*? (2) impisl. (of this consultation) to take place : honder *cañlijañlena*.

**cañli-jonq** Has. syn. of *lukvijonq* Nag. sbst., *Andropogon serratus*, Thumb ; Gramineae,—a tall, erect, perennial grass, used to make brooms.

**cañli-mañdi** Has. and Nag. sbst., half cooked rice, which is neither *cañli* nor *mañdi*, in entid to *baba-mañdi*, a meal of cooked rice, *wha-mañdi*, a meal of cooked *wha*, *oemañdi*, a meal of cooked *oe*, etc : *cañlimañdi* jomakada lāihasujaia, he has eaten half cooked rice, it has given him a stomach-ache.

**cañli-saaga** (Sad. *caur kanda*) sbst *Pycnocycla glauca*, Lindl ; Umbelliferae,—a herb less than one foot high, with a fleshy, cylindric, white root, sweet to the taste, finely cut leaves, and white, rose-tinted flowers in globular, compound umbels. The root is used as a remedy in dysentery : three roots are crushed together with a handful of *atilikir* roots, mixed with a small cupful of water, and this is taken in three doses. Another way is to eat raw the root of one or

## cañtara

two of these *Pycnocyclas* in conjunction with one root of *ote kita*, and two or three roots of *sitiatamku*. The root of *cañli-saaga* is also one of the components of the ferment for ice beer.

**cañra** (II. *cañrā*) sbst., a covered platform in front of Hindu houses. The word occurs only in songs :

Iti bamarô-gosain, itij bongatana,

Iti Rām Lokon itij pujatana.

Piragi cetanre itij bongatana,

*Cañra* latarre itij pujatana.

Listen, the Brahmin Rām Lokon is offering a sacrifice. Listen, he offers a sacrifice on the platform, he offers it under its roof.

**cañrasi** (II. *cañrasī*, equality of surface) trs, to sow or plant not too thinly, not too thickly.

*cañrasi-g* p. v., to be sown or planted neither too thickly nor too thinly : alea roa *cañrasiakana*, apeado ganga-naōakana, our rice seedlings have been planted all right, yours are planted too close, too thickly.

*cañrasi*, *cañrasige* adv., of plants, at the proper distance : *cañrasige* herepe.

**cañtara** (Sad.) I. sbst., the ordinary full-dress cloth of women, 12 cubits long and two cubits broad, with one *acra* and a few coloured lines, of which one is about 1½" broad, along one *maei* or long side. This is the dress which is called *paconparia* in songs : *cañtarare* bā kako salañako rangasjogea, on a *cañtara* they do not put any coloured flowers or figures, they put the colouring in straight lines.

II. trs., (1) to weave a cloth in the



form of a *cautara* : songolpariãdo alom songolpariãa, *cautara* alone, do not make the cloth with coloured figures, weave it with ordinary, straight, coloured lines. (2) to dress smb. in a *caũlara* : ne dangri apandireko *caũlaraia* eiko songolpariãa ? On the day of her marriage will they dress that girl in an ordinary cloth or in a cloth with coloured figures ? *caũlara-n* rflx v., to dress oneself in an ordinary cloth with coloured stripes : honkodoe ja ilijakodkoa aqloe *caũlara*jana, landa ge sanana, she has dressed her children in plain cloth, but herself she has put on a dress with coloured stripes, it is ridiculous, (ltly., one wants to laugh). *caũlara-g* p. v., (1) to be made into an ordinary *caũlara* with coloured stripes : kã agamariakana, *caũlara-akana*, it is not adorned with a coloured line of birds, it is an ordinary *caũlara* with coloured stripes. (2) to get dressed in a *caũlara* : kuri *caũlara*akante hitutee aulja, cinamente dasturleka enagaapukia kakia songolpariatia ? His bride was dressed in an ordinary striped cloth when he brought her home, why did not his parents give her a cloth with coloured figures as is the custom ?

**câ-cê, cê-cê** (long nasals à checked) used of the crying of babies and constructed like *cacô* in the 2nd meaning of this word. The p. v. is *câcêgo* : gamadate honko *câcêgotana*, bugilka surukope.

*câci* var. of *caci*.

**câ-cô** (II. *cen cen karnã*, *cen cen karnã*, squeaking ; Sad. *cũn cũn*) cfr. *cũcũcũ*, I. sbst, (1) a creaking noise, as v.g. that of a solid-wheel cart : *câcôcũ* aĩumũ. (2) the shouting or crying of a number of children at the same time or one after the other : honkoã *câcô* aĩumũ'ana.

II. adj., (1) with *sari*, same meaning. (2) with *honko*, children who are in the habit of crying or shouting : *câcô* honko kupuloteko idikedkoa, when going on a visit they took with them children who are in the habit of crying.

III. trs. caus., (1) to drive a creaking cart : apia sagriko neteko *câcô-jada*, they are driving this way three creaking solid-wheel carts. (2) to cause a number of children to cry or shout : honkoe *câcôja*koĩ.

*câcô-n* rflx v., of children, to cry or shout together or one after the other : tuĩu ei canj namtaqkoa meromgupihonko *câcôntina* ? The children who herd the goats, whom have they met that they are all shouting ? Is it a jackal or what is it ?

*câcô-g* p. v., (1) to make a creaking noise : sagiri sunumtape, parage *câcôptana*. (2) same as rflx. v. : jãn hupia tuĩu kãre tũni borote ne honko *câcôoa*, these children shout for fear at the sight of the least jackal or wild dog.

IV. adv., with or without the afxs. *ange*, *ge*, *gege*, *tan*, *tange*, (1) modifying *sari*, *aĩum*, *rikaq*, *har* : apia sagiri *câcôtanko* haraujada. (2) modifying *ia*, *kakã'a*, *rikan*, *aĩum* :

honko *câê tângelo* rafana

**câê, câê** (*î* long) used of women in entrd. to *kâê, kêê*, used of men, I sbst., (1) a shrill and angry shout : ina *câê* amula ci ? (2) the habit of shouting shrilly and angrily : ne kupa *câê* (or *câêê*) jamaore enkagea.

II. adj, also *câêê*, a woman who has the habit of shouting thus : ne hature miaê *câê* buia mungia. Also used as adj. noun : nido jamaore nekan *câêê*.

III. trs and intrs, to shout once shrilly at smb : tobedoe *câêêua* ; tobedoe *câêêda*.

*câê-u* flx. v, same meaning : t bedoe *câêjana*.

*câê-gg, câê-p* p. v., of a person, (1) to be shouted at shrilly, once : *câê lenaua*, rokage bôre kîs nîrakahlena, I got shouted at shrilly, the anger rose suddenly to her head. (2) also *câêcâê*, to take the habit of shouting shrilly and angrily : ne kupa epagee *câêjana*.

IV. adv, with the afxs. *ge, ken*, modifying *kakala, kapa, erua, rika, rikan*. *Câêken* with the copula *a* may be used intisly, referring to the past : misa bûiê *câêken*. It is also used as adj. qualifying *kakala, kaji, erua* : *câêken kakalam amula ci* ?

**câêa** var. of *câêa*.

**câê-bagel, câê-bagel** (*î* long) syn of *câê* but only as prd. In the p. v. it is not used of the habit.

**Câê-candi** sbst, the modality under which *Mahadecandi* is invoked and acts in the following

superstitious practices : (1) *câêê hat*, the driving away of the green bug from the paddy fields. (2) *rog huunua*, the "sucking and spitting out" a sickness. (3) *rog kolagui*, the "shaking off" a sickness. *câêcandi-u* flx. v., of Mahadê, to act in the modality of *câêê ndi*.

**câê-câê, câê-câê** (nasals long) (Sad. *câêcâêia*, Or. *câêcâênâ*, to speak in a shrill voice) (1) of repeated shrill, angry shout, used in the same constructions where *câê* is used of a single shout. (2) of the habit of so shouting, used instead of *câê* in the constructions where *câê* refers to the habit. The adv. may take the afxs. *ange, ge, gg, lan, tange*, or the forms *câêêka, câêêencâêken*.

**câê câê** var. of *khâêkhâê*.

**câêcâê-moca, câê-moca** (nasals long, also without vocal cheek) I. abs. n., the habit of shouting shrilly in anger : ama *câêcâêmoca* hokaeme.

II. adj, with *kupa*, a woman with this habit.

*câêcâêmoca-g* p. v., to take this habit.

**câê-côê** frequentative of *côêcôê* in its 3 meanings, and constructed in the same manner.

**câê-cûi, câê-cûi** (nasals long) I. sbst, (1) the squeaks of several mice, in entrd. to *cûêcûi, cûêcûi*, the squeaks of one mouse, and *cûêken, cûêken* *ra*, to squeak once only : cutukua *cûêcûim* amula ci ? (2) the squealing or loud crying of several small children, in entrd. to *cûêcûi*, the same of one child repeatedly : ne

## cācken

honkoā cācū aūriko dūm jaked  
kā hokaōa.

II. adj., (1) with *sari*, the same squeaks or squealing (2) with *honko*, several small children, up to 7 years old, without connotation of sound: cācūhō honko bura letele senkena.

III. trs. caus., to cause several small children to cry, together or severally: honko alop cācūhōa.

IV. intrs., of several mice, to squeak: cūtuko cācūhōda, several mice are squeaking.

cācūhō-n, cācūhō-n rlx. v., (1) of several mice, to squeak. (2) of several small children, to cry loudly: aūri dūm jaked janaō nekageko cācūhōa.

V. adv., with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange* (1) of several mice, with *rg*, *rikan*, *arung*, to squeak. (2) of several children, with *meng* and syn., to be still very small: ne oṛa honko cācūhōtango peregiakana, there are a lot of small children in this house. (3) of several small children, with *rg*, *rikan*, *arung* to cry loudly: cācūhōtango ratana.

cācken adv., modifying *jejo*, intensely acid.

cāi (Sad.) I. sbst., (1) a caste of thieves, adepts at pilfering in the markets: Cāiko rakabakana, the Chains have put in an appearance in the market. (2) a man who pilfers in the market: piṭire cāiko janaō deraroko tāina, in the market there are of course always people who pilfer.

## cāōar

II. adj., in the meaning of *cāōakana*, acquired by pilfering or pickpocketing: api hoṛoteko cāsaagila en cāi paṣage piṭ atomako haṭnatana, three men clubbed together for pilfering and pocket picking, it is the money so gotten which they are dividing now a little aside from the market.

III. trs., to pilfer in the markets, to pick the pockets: api takako cāikiri, they lighted him of three rupees.

cāi-n rlx. v., to take to pilfering in the market: alom cāiaa.

cāi-g p. v., to be picked, to be pilfered: kokorombotanina siḥbarajud taikena, ekaekate cāijana paṭa kaina nunkeda, I was often putting suddenly my hands over it, I cannot make out how it was stolen. (1) to be lighted of so much: api takie cāijani, he was lighted of three rupees. (2) to become a pilferer, a pickpocket, to take the habit of pilfering: inī nā lo cāijana.

cāi-n-ai vrb. n., the amount of pilfering or pocket-picking: piṭire cānāiko cāikedkōa, horahōra paṣa bangtenkoā kiṭige aṭumaujana, they have picked the pockets to such an extent in the market that all along the way when returning we heard of people who had lost money.

cāi-saagi intrs., to band together for pilfering or pocket picking.

cāōar (Sk. II. *cāwar*; Or. *cāor*; Sad.) I sbst. (1) yak tail fixed on a short handle or stick (Pl. XXX. 6): Naguri cāōar lekaramreko idia oṛo titeko hiciā, at the leka;

ram dance in Naguri the young men take it and wave it in the air, or they stick it as a kind of plume into the girdle on their back. In Haada they do not dance the *lekaram*. It is very striking that this dance and the concomitant use of the *câöar*, are as sharply demarcated as the dialect, so that East of the Chaibasa road it is danced only in Sunkel, the only Naguri village there. The Oraons appreciate the *câöar* very much and it seems to be from them that the Naguri people have borrowed its use in this dance. (2) also applied to the horse's tail and to any tails having a tuft of longer hairs at the end, v. g., those of donkeys, bullocks, buffaloes, lions.

II. trs., to adorn with a *câöar* : Hasadare arandikore cañdal janao cutareko *câöarea*, in Hasada when there is a marriage they always put a yak tail at the top of the dome-shaped palanquin.

*câöar-en* rlx. v., to adorn oneself with a yak tail : lekaramre doñare mañapko *câöirena*.

**câö-câö, kâö-kâö** (Sad. ; Or. *cac-cuiruä*) 1<sup>o</sup> I. sbst., the sound produced by water in the last stage of boiling in a large *catu*, in entré. to *câöcâö*, *câöcâö*, which imitates the same sound in smaller vessels or the sound of boiling in the first stage.

II. adj., (1) with *sari*, same meaning. (2) with *dq*, water in the last stage of boiling : *câöcâö* dqe sula tññgñtabjana, he plunged his hand in boiling water and got scalded

at once.

III. trs. caus., to put water to boil in a large pot : dqe *câöcâökeda*.

IV. intrs., to produce the sound described : dq *câöcâötana*.

*câöcâö-q*, *kâökâö-q* p. v., to begin producing that sound : dq *câöcâöq-tana*.

*câöcâötan*, *câökencâöken*, *kâökâötan*, *kâökenkâöken* adv., modifying *sari*, *basita* : dq *câökencâöken* *basatana*. 2<sup>o</sup> syn. of *cqeq*, *câöcâö*.

**câöra** (Or. *cäöra*, white coloured tail ; Sad.) adj., used of animals (excepting the jerboa rat), who have a white tuft at the end of their tail. Also used as adj. noun, but only of dogs.

*câöra-q* p. v, in the prf. past : *câöraakanae*, that animal has a white tuft at the end of its tail.

**cârâ-cârâö** syn. of *câri*, *cârî*, but not used sbstly.

**cârî, cârî** I. sbst., tension, distension : ne *cârî* alom dñhikañ, do not cause or allow this tension to relax ; cui numükja enamente gaira *toacârî* ñraöjana, the calf sucked the milk that is how the distension of the cow's udder has been relieved.

II. trs., to stretch tightly a cloth, rope or skin, so as to make it quite stiff : dumañ ñr *cârîlere* *sarïoa*, the drum will sound properly if you tighten the drum skin ; bañar *kâ cârîlere* sandak sñjege *kâ* *jokana*, if you do not stretch well the rope, you will not trace the road straight ; gai toae *cârîgñrakada*, the cow has so filled her udders with milk that the nipples are stiff and stretched.

III. intrs., to be in a state of distension : toa *cāpitanre* geleko tādā-girioa, when the udder is distended, the nipples are divergent instead of hanging straight downwards.

*cāpī-n*, *cāpī-n* rlx. v, to cause the distension of a part of one's own body : ne hon kūb heremakan cādako omaia, munūte lāji *cāpinjana*, they gave this boy tea which was much sweetened, he drank so much of it that he has distended his stomach.

*cāpī-q*, *cāpī-q* p. v, to be or get stretched tightly : paga sidoleka *cāpiakana*, the rope is stretched to snapping ; orodo kā *cārioa*, it is impossible to stretch it more ; baar kā *cāpitanrelo* orogo tāūjereb n, if the rope is not stretched tight enough, then pull harder both of you ; ne gāia toa *cāpīgiriakua*, the udder of this cow is quite distended ; date ne hona lāi *cāriakua*, the stomach of this child is distended with water. N. B. For the distension of the skin in dropsy they use *tolulali*, not *cāpī*.

*can-āri*, *ca-n-āpī* vrb. n., the amount of stretching or distension : *cand-rikua* cāpikeda, oḷkedēi deate apinapankua sanduajua, they stretched the rope so much that it snapped and both fell backwards ; ne gāia toa *candri* cārijana modenpiutere saaleka lelōtana, the udder of this cow is so distended that she will likely give a whole bowlful of milk.

**cāñri** Has. I sbst., either in the s. or pl. as inan. o. or in the pl. as liv. bgs., seed lac : *cāñriko* caparajada, they are preparing shellac from the

seed lac ; *cāñriko* menā ei ? *cāñriko* menākoa ?

II. trs., to prepare seed lac : ēpēkoko *cāñripadkoa*.

*cāñri-q* p. v., of stick lac, to be prepared into seed lac : tarakodo *cāñri-jana*, tarakado añriko *cāñrioa*, some of the stick lac has been cleaned into seed lac, some not yet.

*cāñrite* adv., in the form of seed lac : *cāñriteko* calānjadkoi, ei caparate, ei tikiate ? How do they export lac ? As seed lac, as shellac or in cakes ?

**cāñria**, **cāñria-guru** I. sbst., the Indian Jerboa Rat, *Gerbillus indicus*, characterized by the disproportionate length of the hind-limbs and by a white tuft ending the tail. The Mundas appreciate it very much as food.

II. adj., of u s in songs with *sulom* : Dugumugu cāñrite nokoe sangtan ? *Cāñria* sulomte cimai biribetan ?

Who goes there carried in a domed palanquin ? Who goes there on a horse with a white tuft on its tail ?

**Cāñria** sbst., name of a sept of the Mundas. See kili.

**cē** diminutive of *cq*.

**cē-bag** I diminutive of *cqbagel*.

**ceca** var. of *cacq*.

**ceca lutur** adj., poetical syn. of *hūq-lutur*, with torn ears : Tulku-tumba dūlki saritum, *Cecalutur* buria susuntana. The *dūlki* drum makes a *tu kutumba* sound, the torn-eared old crone dances. (Song).

**ceca-meca** Has. Nag. var. of *cacqceca*.

**ceca-moca** adj., with *kuri*, a bad tempered, snappish woman : *ceca-moca*

## cece

**kuri jānāge** kuliline cākene kajirura. Also used as adj. noun : neka *cecemociko* kulio kaniā, acau kaniā, I will neither ask nor order such snappish creatures.

II. trs., of women, to snap at someone ; puragee *cecemocakēdēa* ; alom *cecmo-calea*.

*cecmoca-n* rfx. v., (1) to speak snappishly : alom *cecmocana*. (2) to acquire the habit of snappishness by not controlling one's temper : sidado besgee takena, bar sirma-tactee *cecmocanjana*.

*cecmoca-g* p. v., to acquire the habit of snappishness : ni puragee *cecmocajana*.

**cece** (II. *kekāā*) adj., with *karkom*, a small and young specimen, up to 1", of any kind of crab. This word is used instead of *karkomhon*, which is never said. Also used as adj. noun : miad *ceceṭa* namakaia.

**ce-g** I. abs. n., intense, disagreeable bitterness of taste : naminā *cege* okoe sahatiā ?

II. adj., intensely, disagreeably bitter : ne suku *cegega*. Also adj. noun : nekan *cegeko* okoe jomdāia ? Who can eat such bitter things ?

III. trs. caus., to render intensely bitter : utupe *cegekeda*.

IV. intrs. imprsl., to have a taste of intense bitterness, to find smth. intensely bitter : *cegejāna*.

*cece-gg* p. v., to turn intensely bitter : sibil suku misamisa *cecegoa*, the tasty form of the bottle-gourd sometimes turns out intensely bitter

V. adv., with or without the affxs. *ange, go, tan, tange*, also *ekenecken*,

## ceceṛa

modifying *harad* : biadimbu orq misamisa suku *ceṛtan* harada, jom kā sahatiāoa, the snake-dimbu and sometimes the bottle-gourd are intensely bitter ; kainin *ekenecken* harada, quinine is intensely bitter.

**ce-g** (Sad. ; *cici* ; or *ci'u ci'u*) I. sbst., the cheeping of the young of birds in the nest : *ceṛtan* aiunlā.

II. adj., with *sari*, same meaning.

III. intrs., to cheep in the nest : tukare honko *ceṛjuda*, the young birds are cheeping in their nest.

*ceṛ-n* rfx. v., same meaning : en-anaṭko *ceṛtana*.

*ceṛtan* adv., modifying *ra*, to cheep in the nest : *ceṛtanho* rājada,

**ce-g** diminutive of *cege*.

**ceceṛkelē** (Or. *ce'leṅ'o*, shallow) I. adj., shallow ; used of small vessels as v. g., a saucer, in entrd. to *cakacaka*, used for larger vessels. Also used as adj. noun : *ceceṛkelēre* hupāge soba, little is contained in a small shallow vessel.

II. trs., to make a small vessel shallow : dubūri puragepe *ceceṛkelēkeda*, you have made the stew plate too shallow.

*ceceṛke'e-g*, *ceceṛkele-gg* p. v., to be made shallow, to be shallow : ne dubūri *ceceṛkeleakana*.

**ceceṛa** (II. *ceṛāā* ; Sad.) I. adj., of cloth, worn through, worn and torn. Also used as adj. noun : *cece-rahotee* unakana.

II. trs., to wear a cloth through, to wear a cloth so long that it is torn : lija *ceceṛkeda*.

*ceceṛa-g* p. v., to get worn through ; to get worn and torn : lija *ceceṛa-*

*akana.*

**cecera-mecera** I. sbst., collective noun for rags, worn-through garments, clothes worn to pieces : *añña ceceramecera bāri mañña.*

II. trs., to wear through several garments : *lija ceceramecerakēda.*

**ceceramecera-g** p. v., of several cloth s, to get worn through and torn : *lija cecerameceraakana.*

**ced** I. trs., (1) to alternate small and big ones, to alternate small or big ones with groups of big or small ones, or groups of big ones with groups of small ones; to alternate colours : *honko cedkome*, alternate the small and big boys; *hi-ir cedome*, alternate or seriate the beads of the necklace either according to size or according to colour. (2) to pass smb. over, to omit, to leave out smb., v.g., in a division or distribution in which he is expected to share. In this meaning it is gen rally affixed to *om*, *em*, to give : *emcedkīñae*, *cedkīñae*, he passed me over in the distribution, he did not give me a share.

II. intrs., to ripen irregularly, successively; said of the fruits of the fig kind and of such other fruits as grow in spikes or bunches, when a fruit is ripe here and there among the others on the same branchlet, spike or bunch : *hesa cedtana*, the fruit of the *hesa* tree is ripening irregularly.

**ced-en** rflx. v., to put themselves in order, alternately a big one and a small one : *mara, cedenpe*, well then, put yourselves alternately a big boy

and a small boy.

**ced-g** p.v., (1) to be put alternately in regular order : *honko cedakana*, *hisir cedakana*. (2) to be passed over in a distribution : *jātaeo kako emcedjana.*

**ce-n-ed** vrb. n., the seriality, the amount of regular variation : *cened kā tañkajana*, mid *dānjōgo kape cedkeda*, the seriality is not constant, you have not kept to the same rule of variation; *hisir gutu'anre cenedko cedkeda miṭṭa jaked begar cedte banaa*, in stringing the necklace they have varied so regularly the size or the colour of the beads, that the seriation is nowhere interrupted.

**ced** parallel of *em*, *om*, in songs and sacrificial formulas, trs., to give : *tisindole omamtan cedamtana*, today we give and offer thee (this sacrifice); *Gonakadkodogako calatadkodo*, *Kāgebu omakoa bonagamāṇḍi*. *Gonakadkodogako calatadkodo*, *Kāgebu cedakoa dhoromsaba*. Let us not permit our married daughters to partake of the sacrificial rice and beer.

**ced-g** p.v., parallel of *omg* in songs and sacrificial formulas, to be given.

**ce-p-ed** repr. v., parallel of *opom* in songs : *Kāremalagala cependago*, we will give each other a necklace made of *Saccharum spontaneum* grass.

**cedām** var. of *cadām*.

**ced-bagel** syn. of *peḍcebagel*, *cedken bē*, *peḍceken bē*, I. intrs., to spit suddenly, once, through one's teeth : *cedbagelkedae*.

II. trs., the same on smb. : *ced-*

ced-ced

*bageltaiñae*, he spat suddenly on me through his teeth.

*cedbagel-q* p.v., to be so spat upon.

**ced-ced** I. sbst., the call of *juruñu*, *manaleŕé*, the white-eye.

II. adj., with *sari* or *ra*, same meaning.

III. intrs., to call like this: *juruñu cedcedjada*.

*cedcedtan* adv., modifying *ra*: *manaleŕé cedcedtane rajada*.

**cedere-bedere**, **cidiri-bidiri**, **cerebere**, **ciri-biri** (Sad. *cidir-bidir*) I. sbst., speckles, the state of being speckled: *ne lijare cederebedere mena*, this is a speckled cloth.

II. adj., speckled: *cederebedere lijā*, a speckled cloth; *cederebedere rānā*, the state of being speckled, Itly., speckled colour; *lijā cederebederegea*, *lijā cederebederetana*, the cloth is speckled. Also used as adj. noun: *miad cederebedereŕ kirinalā*, I bought a speckled cloth.

III. trs., to speckle: *eikanatepe cederebederekoda lijako?* With what have you speckled your garments.

*cederebedere-q*, *cidiribidiri-q*, *cerebere-q*, *ciribiri-q* p.v., to get speckled: *soso sunumte lijā cederebederejana*, the cloth has been marked with (black) speckles by means of the sap of the *Semecarpus* nut; *biñhai maruakanre hendere sasalekao cederebedereoa*, the eel-fish, when full-grown, becomes speckled yellow on a black ground.

*cederebederetā* a.lv., *maruakan biñhai cederebederetane raŕakana*.

**cedigi**, **cidigi** s.j.n. of *tiyigi*, *dunil*

## cedigi

Has. I. sbst., the act of throwing in a downward direction a heavy stone or piece of wood at someone: *miđ cidigite jetao kae rusajana*, he was not in the least overcome by a heavy stone being thrown at him; *miđ cidigite biñ kae danmanaōjana*, the snake was not hit to death by the first stone which was thrown at it.

II. trs., to lift up, generally with both hands, some heavy object and throw it at smb. in a downward direction: *tuñu lör bittarrea namliñia cidigikiñ*, *kainā gođarañia*, I saw a jackal in a ravine, I let a heavy stone drop on the animal but could not kill it; *soben diri lorre cidigitam*, throw down all the heavy stones into the ravine.

*cedigi-n*, *cidigi-n* r.flx. v., to throw or let fall a heavy object on one's own foot: *biñ cidigitanre aiaŕe kañainā cidiginjana*, when throwing heavy stones at a snake, I hit my own foot; *diriko beŕeleka dupilkead sabepe käredo uñjan sanjokorepe cidigina*.

*ce-p-edigi*, *ci-p-idigi* repr. v., to throw heavy stones on each other's feet: *kañakorekinā cipidigitana*.

*cedigi-q*, *cidigi-q* p.v., (1) of heavy objects, to fall or be thrown down on smb, *diriko beŕeleka dupilkead sabepe uñjan sanjokore cidigiva*. (2) to be hit by a heavy object which falls or is thrown down: *parkanme cidigiakangeam*, go aside, thou wilt be hit by a heavy stone; *iñ hurañtepelatanre purā honko kañako cidigijana*, I in passing the



bricks from hand to hand (lit., throwing-receiving), many of the boys got hit on their feet; kan-  
tarateoko *cidīgīoa*, kakaruteoko  
*cidīgīoa*, people may also get hit  
by a jack fruit which falls down or  
by a falling pumpkin.

*ce-n-cidigi*, *ci-n-idigi* vrb. n., the  
act of throwing a heavy object at  
someone, its extent or the number of  
times it is repeated: *misa ciandi-  
gite* *biā* *kae* *dammanojana*, *misa*  
*ciandigido* *j-tao* *kae* *atkaraka*, the  
first time they shied a stone at him,  
he was not aware of the fact;  
*ciindigiko* *cidigikiā*, *biā* *gota* *homo*  
*sereduterjana*, they hit the snake  
so much with heavy stones that  
the whole body was crushed to  
pulp.

**cedīgi-goḡ**, **cidīgi-goḡ** trs., to  
stone to death: *locoariate* *biāle*  
*cidīgigogkīa*, from the rice field  
ridge we stoned a snake to death.  
*cedīgigoj-ḡ*, *cidīgigoj-ḡ* p.v., to be  
stoned to death.

**cedken** syn. of *pedceken* adv.,  
modifying *biḡ*, descriptive of the  
sound of spitting (once) through  
the teeth: *cedkene* *biḡaiāna*.  
*cedkenceḡken* adv., the same repeat-  
edly: *cedkenceḡkene* *biḡjada*.

**cedu** II, **cidu** syn. of *tiju*, worn  
*Cidu* is used by children instead of  
*tiju*.

**cedege** var. of *cerege*.

**ceg bagel** diminutive of *cebagel*.

**cegena** sbst., a small child with  
a large belly: *miad cegenā* *hiḡulena*,  
*barasme* *lāi* *idibarajada*, a small  
child with a large belly has come,

it is with difficulty that it carries  
its belly about.

**cegen-cegen** (Sad. *seḡged-seḡged*)  
syn. of *asatqasatq*, *eseḡeseḡ*, *jomkeate*  
*ikesike* and (partly) *toroḡtoroḡ*,  
intrs. imprsl., to feel difficulty in  
breathing for having eaten too  
much: *cegencegenjḡā*.

*cegencegen-en* rlf.v., to eat so much  
as to feel oppressed: *saḡateo*  
*cegencegenjana*.

*cegencegen-p* p.v., same meaning  
as imprsl.

*cegencegentan*, *cegenleka*, *cegenkence-  
genken* adv., modifying *buakana* or  
*jomakada*, so as to feel oppressed.

*cegenecegenge* adv., modifying any  
tense of *jom*, so as to feel oppressed  
afterwards: *kūḡ* *sibul* *utako* *nam-  
kere* *honko* *cegenecegengeko* *jomea*,  
when the stew they get is very  
tasty, children will eat so much that  
they feel oppressed afterwards.

**cegken** adv., modifying *mḡ*,  
diminutive of *cgken*.

**ceka** var. of *cika*.

**ceka-caki**, **ceka-ciki**, **coka-coki**  
**coka-cuki** (Or. *cokkh*, side) syn.  
of *okaoki*, *okauki*, *ombaombi*, *omba-  
umbi* I. adj., with *horo*, a very steep  
path: *cekaciki* *horale* *namla*, we  
came to a very steep path, i.e., we  
had to climb a very steep path.  
Also used as adj., noun: *hela*, *ne*  
*cekacikitebu* *sena* *ci* *etahoratelua*?  
I say, are we going by this steep  
ascent or by another way?

II trs., to climb swiftly a slope,  
a tree: *en* *hejeheje* *burule* *cekaciki-  
la*, *sobenkole* *sāḡsōḡcabajana*, we  
climbed swiftly that steep hill, we

got all of us quite out of breath.

III. trs. caus.; sadom burureko *cekacikikija*, they caused the horse to climb the hill at a gallop.

*cekaciki-n* rlx.v., to climb swiftly a slope, a tree: daruree *cekacikin-jana*.

*cekaciki-g* p.v., (1) prsl., to have to climb a very steep ascent: senqilipirele sonakodoporojana, hijgruar tanredole *cekacikijana*, in going we went down headlong, but we had a stiff climb back. (2) imprsl., of the action of climbing swiftly, to be performed: buru rakaktanro sonagarado kã sensekeraoa, *cekacikwa*, in climbing a hill one cannot walk fast as in ordinary walk, one has to climb swiftly, i.e., swift climbing is different from fast walking.

*cekacikitau* adv., of climbing, swiftly: *cekacikitane* rakaktana, he climbs the slope rapidly; kulaele namkja *cokacukitanle* niridikeda, we met a hare and ran up the hillside in hot chase; darure *cokacukitane* dɛjana, he climbed swiftly on the tree.

**ceka-caki**, **ceka-ciki** sometimes used as var. of *cikacaki*.

**cekad** var. of *chekad*.

**cekalekan** var. of *cikalekan*.

**cekate** var. of *cikate*.

**ceke-ceke** trs., to cram one's stomach with food: lãji *cekecekekeda*. It is used mostly of animals; when speaking of men *riqruq* and *cegecegen* are generally preferred. *cekeceke-n* rlx.v., to eat to bursting point: jomjomtee *cekecekenjana*.

*cekeceke-g* p.v., to get crammed with food: manditege lãj *cekecekejana*, dã nũlere kã soaba, the stomach is stuffed with rice, there is no place left for a draught of water; ne hon eikanateo *cekecekekana*, jurom kantarate ei mandite? of what is this child crammed full? of ripe jack fruit or cooked rice? *cekecekege* adv., with *jom*, so as to get full to bursting point.

*ceceketan* adv., with *bĩq* or *jomakuda*, so as to be full to bursting point: *ceceketane* biakana.

**cek-g-cek** I. sbst., the sound of dabbling a wet cloth on a slab.

II. adj., with *safi*, same meaning.

III. intrs., to produce this sound: *cekcekgjadac*.

*cekceketan* adv., producing this sound: lãj *cekceketane* sobodjada, he washes the cloth dabbling it on a slab.

**ceken** adv., (1) syn. of *eqken* when used of pungent taste. (2) diminutive of *eqken* when modifying *mg*.

**cela** (II. Sad) I. sbst., a disciple, an adept, a follower, a pupil: iskulre gel horo *celako* menakoa, there are ten pupils in the school.

II. trs., to gather or accept disciples or pupils, to try and gain adepts or followers: en dẽõpa upun horoo *celatadkou*, that witch-finder has four pupils to whom he teaches his craft; Birsa isu horokoe *celatadkou*, Birsa had gained many adepts.

III. intrs., to become the disciple or adept of a man, of a doctrine or an art. The leader or master takes

the aff. *g* or *tiŋe*; the doctrine or art takes the aff. *re*: sokōtār mo-kōtārkoŋ purāsa duhjárutanre hosro kajire *cēlq*.

*cela-n* reflex. v. same meaning and construction: okoetārem *celantana*,<sup>2</sup> whose pupil, disciple or adept art thou? baphireko *celantana*, they are learning carpentry; kumbūpore, hosōro kajire, susunre alom *celana*, do not go and learn from anybody to steal, to live, to dance.

*ce-p-ela* repr. v., to be each other's pupil: horokaji orq angrajirekina *cepelutana*, one teaches Mundari to the other who in return teaches him English.

*cela-q* p. v., same as intrs.: okoetārem *celaakana*? apeo ei Birsape *celajana*? Have you too become followers of Birsā?

*ce-n-ela* vrb. n., (1) a. disciple: niku okoŋ *cecelako*? (2) the number of disciples: *cene'ae* celakedko sobensare inia celako menabarakoa, he has so many adepts that they are met with everywhere.

**celaŋ** syn. of *bānda*, *māta*, I. sbst., a small earthen waterpot.

II. intrs., to make a small earthen waterpot: kumbar cimināŋe *celaŋ-keda*? How many small waterpots has the potter made?

*celaŋ-q* p. v., of small earthen waterpots, to be made: apia eskar *celaŋakana*.

**celaŋ-dagq, celaŋ-daŋ** p. v., of girls, to become old enough to carry on their head a *celaŋ* full of water, (about ten years): *celaŋdžakanae*. *celaŋdžakanŋ* noun. of agency, a

girl about ten years old.

**cēl-cēl, cēl-cepel** (Sad. *cal-capal*) I. adj., brimful, used of water vessels and wells and, more rarely, of rice fields, bunds and rivers, in entrd. to *cakameil*, either brimful or full to overflowing, used of rivers, bunds and rice fields; *pariri*, full to overflowing, used of bunds, rice fields, wells and water vessels; *sariŋi*, full to overflowing, used of grain recipients; *kacamikil*, *kacamkūl*, full with a compact mass of men, animals, bales, etc.; *pergiri*, to fill entirely, general term: *cēlcepel* dūira dā enkatoge bura-goa, the water of a brimful village spring is drawn by simply plunging the waterpot into it; *cēlcel* caŋu begar arēgaŋōkeate kā dupilituua, one cannot carry a brimful waterpot on the head without first pouring off a little water.

II. trs., to fill to the brim, of a water vessel: caŋu *cēlcepel-tam*. Rarely used of bunds, rivers and rice fields: neskanā dā ločonakoo *cēlcepelkeda*, the last rain has filled the rice fields level with the ridges. *cēlcel-q, cēlcepel-q* p. v., to be filled to the brim, of water vessels and sometimes of rivers, bunds, rice fields; to become brimful, of the village spring.

*cēlceltan, cēlcepeltan* adv., modifying *perq*, to the brim, of water vessels and wells, rarely of rivers, bunds and rice fields: caŋu *cēlcel'tane* perčkeda: gaŋara dā *cēlcepeltan* pereakana, the water in the river flows on a level with the shore.

**cema** var. of *cama*.

**cenḍa** (Or.) I. abs. n., the age of nearing puberty: *cenḍarekṭa aṇaudijana*, they were married before full puberty.

II. adj., with *daṇḍra* or *koṇa*, a youth who has not reached full puberty, who is only 14 or 15 years old. (2) with *daṇḍri* or *kuri*, a maiden who has not reached full puberty, who is only 12 or 13 years old.

*cenḍa-ḡ* p. v., to reach this age: *cenḍaṭṭanae*, *cenḍakanae*.

**cenḍaḍ-cenḍaḍ** (H. *khindāṇā*, to scatter) syn. of *candakacumḍaka*, *cankadeumkaḍ*, *cinkadeumkaḍ*, *cumkaḍcumkaḍ*.

**cene** sbst., bird, used by small children instead of *cēṇ*.

**cene-mene** (Or. *chener-mener*, cross, peevish) I. sbst., the mumbling or low pronunciation of a sacrificial formula (not used in any other connection): *kandamato cenemenekṭa aṇuṃḷa*, okoe bougatana?

II. adj., with *kakṭa*, the same mumbling or low pronunciation.

III. trs., used by small children for *boṇḍa*, to sacrifice: *aba miṇḍ titiṇ cenemenekṭa*, my father has sacrificed a fowl.

IV. intrs., contrary of *dayaṇa*, to pronounce a sacrificial formula in a low voice: *puṇa kae kakulakedae cenemenekeda*.

*cenemene-n* rflx. v., same meaning: *talagantalekae cenemenenjana emico kae tuṇḍujada*.

*cenemenetan* adv., with *kakṭa* or

*boṇḍa*: *cenemenetane boṇḍikedā*.

**centa** I. abs. n., (1) envy, jealousy. (2) spite, enmity.

II. alj., with *jagar*, envious or spiteful talk: *nea centa jagar*, bugin jagardo kā, this is said in spite, not with a good will.

III. trs., to envy smb., to be jealous of smb., to treat smb. spitefully: *punḍijanae menteko centajḡa*, they are jealous because he became rich; *nalise jitaṛateko centajḡḷea*, they are spiteful because we gained our case; *ne buṇḍa kimintee centakṭa*, that woman treated her daughter-in-law spitefully. Note the proverb: *gariṇe centa ci hiliṇa centa*, one's mother-in-law and the wife of one's husband's elder brother are as bad the one as the other for treating one spitefully.

*centa-n* rflx. v., to be envious or jealous, to act spitefully: *ne hore puragee centantana*, acartaom kae leltana, this man acts in a very spiteful way, he does not foresee the consequences of his conduct.

*ce-p-centa* repr. v., to envy each other, to be jealous of each other, to plague each other: *hirumare purasako cepenta*, wives of the same husband are often jealous of each other.

*centa-ḡ* p. v., to become jealous, envious or spiteful: *centajanāe*.

**cēṇ-cēṇ** onomatope, I. the sound of the smallest kind of cymbals.

II. adj., with *sari*, same meaning.

III. intrs., to clap cymbals of the smallest description: *cēṇcēṇḷulako*.

## ceṅgere

*cēṅcēṅ-ṅ* p. v., of small cymbals, to be clapped and so produce a sound like 'chengcheng': *huria kartal cēṅcēṅṅa*.

*cēṅcēṅtan* adv., modifying *sapa*, with a sound like 'chengcheng'.

**ceṅgere** syn. of *hēṅere*, trs., to tear off branchlets or twigs: *mungaara ceṅgereṅme*.

*ceṅgeṅ-ṅ* p. v., of branchlets or twigs, to be torn off: *ciminaa mungaara ceṅgereṅkana*?

*ce-n-ceṅgere* vib. n., the amount of twigs plucked or torn off: *ceṅgerece ceṅgereṅkeda, goṭa darura mungaare cabatida*.

**ceṅgol-mēṅgol** (Sak. *ceṅgur-muṅgur*) I. abs. n., (1) shamelessness of women, specially in talk. (2) impoliteness of men: *nire ceṅgol-mēṅgol eilekate sirjaṅjama*?

II adj., (1) of women, habitually shameless in speech: *ceṅgol-mēṅgol kuri*. (2) of men, impolite: *ceṅgol-mēṅgolṅae*, he is an impudent fellow: *ceṅgol-mēṅgol hoṅokoloṅjetana kā munda*, in the company of impolite people nothing is sure, nothing can be foreseen, i.e., one never knows what incongruity they are going to say.

III. trs., (1) of men, to speak impolitely, without due respect to smb.: *ceṅgol-mēṅgolkeṅṅae*. (2) of women, to talk smut to smb.: *ceṅgol-mēṅgolkeṅṅae*.

IV. intrs., (1) of women, to talk smut. (2) of men, to be impolite, not to show due marks of respect: *en hoṅ ceṅgol-mēṅgolṅana*.

*ceṅgol-mēṅgol-en* rfx. v., same

## cepa

meanings: *enka alom ceṅgol-mēṅgolṅana*, do not talk smut like that, do not be so impolite.

*ceṅgol-mēṅgol-ṅ* p. v., to acquire the habit of smutty talk (women) or of impoliteness (men): *puragee ceṅgol-mēṅgolṅana*.

V. adv., with or without the affx. *ge* or *tan*, smuttily (of women), impolitely (of men): *ceṅgol-mēṅgolṅana jagartana*; *gasikedae, ceṅgol-mēṅgolṅae rikanjama*, he broke wind, he has been impolite.

**ceṅgorod-saṅga** sbst., the root of *birkunduru*, *Zehneria umbellata*, Thw; Cucurbitaceae,—a slender twiner of the jungles with angled or lobed leaves. Its fruit, a red, oblong berry, about 2" long, is called *kayākataṅar*; it tastes like cucumber and is eaten raw or cooked. The leaves also are eaten raw. Some *ceṅgorod* tubers are uneatable. It is said that they are those of the male plants and that they can be recognized by the leaves being deeply lobed and bitter to the taste. There is moreover a superstitious belief that if, while digging for it, you call the *ceṅgorod-saṅga* by its true name, it will *ipso facto* turn bitter. Therefore at that time people call it *kundiṅrusaṅga*.

**cepa** Has. Nag syn. of *cepa* Nag. I sbst., a sod: *loṅonari cepate kesṅtape*, repair with sods the embankment of the rice field.

II. trs., to repair with sods an embankment: *ne aṅi cepape*.

III. intrs., to make sods: *mapa-*

rangee *cepajada*.

*cepa-g* p. v., (1) of sods, to be made: maparange *cepuakana*. (2) of embankments, to be repaired by means of sods: ari *cepaakana*.

\**cepa-dupil* sbst., an oath about a boundary: *cepadupil* hobajana, the oath about the boundary has been taken. When this is used predicatively the two components of the cpd. are disjoined: *cepuhiq dupilkeda*. The two litigants are made to walk over the disputed ground carrying a clod of its earth on their head. At the same time they must take an oath with imprecations over themselves and their descendants. It is said that formerly they buried the legs of the two litigants standing beside each other: the one whose legs were attacked by white-ants was proved to have lied.

*cepe* Has. *ceped* Nag. (Or. flattened by sidewise pressure), trs., (1) to put the tip or end of smth. to one's mouth: honko toa nunūtanre geleko *cepeāa*, babies whilst sucking, apply their lips to the nipple; euaḡiū *cepejada*, he puts or holds the cigarette to his mouth, i.e., he smokes; Gāsiko pererēdra conopoeko *cepeāa*, the Gasis put the mouthpiece of the trumpet to their lips; daḡgrako murlira cenepeko *cepeāa*, youths put the mouthpiece of their flute to their lips. (2) to suck out or suck dry smth. which is not put in, but to, the mouth: uliko *cepejada*, they hold the mangoes to their lips

whilst they suck and press out the juice: cāḡako babako *cepeāa* the green bugs apply their mouth to the top of the rice grains and suck out the juice; gaḡaḡi, kodo aḡ ḡṛkosear honko kūḡ sukuteko *cepeāa*, children are very fond of sucking the juice from the stalks of Indian or Egyptian millet and of sugarcane.

*cepe-gg*, *ceped-g* p. v., (1) to be put to the mouth. (2) to be put to the mouth and sucked out.

*ce-n-cepe*, *ce-n-ceped* vrb. n., (1) the things which have been put to the lips and sucked out; the amount of sucking out things which are not put in, but to, the mouth: ne bālo oko honkoā cenepe naminā ot're tasiikana? What children have sucked out all these flowers strewn on the ground? *cenepeko* *cepekeda*, honko ḡoḡa darura muraḡbāko cabukeda, the children put to their lips and sucked so many flowers of the Butea tree that there are none left on the tree. (2) syn of *conopoḡ*, the mouthpiece of the *pererēḡ*, trumpet, and the *murla*, flute.

*ceped* (See under *cepe*) I. adj., (1) flat, thin. (2) of grains, empty, devoid of flour: ne kalomdo babu *cepedgea*, da kā taikena, this year the rice grains are empty because the rains failed.

II. trs., to flatten, to make thin: ne pahal *cepedlam*.

*ceped-g* p. v., to be or get flattened, to be made thin: huḡialeka dallero ne merēḡ *cepedoa*, this iron gets thin with a few strokes.

## ceped

*ce-n-ceped* vib. n., the amount of flattening : miaḷ cutu cutute *ce-n-cepede* cepedjana, ladlekae etarajana, a mouse has been crushed so flat under a waterpot that it is no thicker than a cake of bread.

**ceped** (Or. *cep'ē*, flattened by pressure) I. sbst., an oil-press consisting of two planks. The lower one has a circular groove with two outlets. Inside this groove is placed the *putuli*, plaited tube containing the oil-seeds. It is placed on end and crushed between the two planks which are roped at both ends. The ropes are levered taut by means of a pole.

II. trs., to press oil by means of a *ceped* : sunumpe *cepedkeda* ei ?

*ceped-ə* p. v., of oil, to be pressed by means of a *ceped* : ne koronjosunun holage *cepedlena*.

**ceped-ici, ceped-iri, etc.** Nag **cepeḡ-ici, cepeḡ-iri, etc.** Has. trs. caus., to let smb. put to his lips and suck smth. : honko ieqbā alom *cepeiri-kikoa*, do not let the children suck the *ieq* flowers. N. B. This word is practically never used with the meaning of to give suck to babies or to the young of animals. They prefer to say : *nnunaiime*, give it suck ; kae *nnunaiikaia*, she does not let it suck ; kae *nnunaiir*, she does not give it suck, etc.

**ceped-ici, ceped-iri, etc.** Has. trs., caus., to cause to make flat or thin.

**ceped-mû** sbst., litly., flat nose, is used as a nickname.

**ceped tiki** sbst., the small, flat, brown tick of dogs and cattle.

## cepel-cepel

**cepel** concurs with the repr. form *nepel* to form the jingle *nepelcepel*.

**cepel-cepel** (Sad. *capal-capal*) diminutive of *cepolcepol*, I. sbst., a slight but continued splashing sound on the surface of water : *cepel-cepelem* aiunlā ei ?

II. adj., with *sari*, same meaning.

III. trs., to splash water so as to make this sound : dāe *cepelcepeljada*.

IV. intrs., to make this sound whilst splashing : setahone atukia, nādo gararee *cepelcepeljada*, he threw the puppy into the river now it is splashing on the surface.

*cepelcepel-er* rflx. v., same meaning : cēpēko rearentinreko *cepelcepelena*, birds when bathing splash slightly in the water.

*cepelcepel-ə* p. v., of water, to be splashed slightly : dā *cepelcepelena*.

*cepelcepeltan, cepelkencepelken* adv., with a slight splashing sound : māe-no *cepelcepelthane* rearentana, the myna bathes with slight splashings.

*cepelken* adv., descriptive of the sound of something small and flat falling or jumping on to the water and remaining on its surface : kecer-inunare honko *ceped goediri karedo rapud keeq dareko huramea, ena cepelken uingoa*, boys playing "ducks and drakes" throw a flat soft stone or a piece of tile, this falls on the water with a slight splash ; sakam dare *cepelken uingotana*, the leaves are falling on to the water with a slight splash ; hupurina cokoko dare *cepelkenko kupilea, barundako curburukenko kupilea*, small frogs jump on to the water with a slight splash,

## cepelŭa

bull-frogs plump noisily into it. *cepelleka* adv., (1) same as *cepel-cepeltan*. (2) fig., with *rasi*, to pour water into smth. so as to render it too liquid: *utu cepellekae* rasiŭada, she has made the stew too thin; *ili cepelleka* rasiakana, enado maŭaete rasi cetanakana, the brew is too watery, i.e., there is liquid on top of the dregs. (Compare this meaning with *cē'cepel*).

**cepelŭa, cepŭŭa** (Sk *kapu* H. *capta*; Sad.) intensive of *cepel*, I. adj., quite flat, quite thin: *cepelŭa* dirire liŭako nuraŭa, they wash the cloths by beating them against a stone slab. Also used as adj. noun; *cepelŭako* netare tiriaŭepe, pile up here the flat stones in layers.

II. trs., to make quite flat, quite thin: *pahal alom cepŭŭaŭa*, do not flatten too much the plough-hare.

*cepelŭa-ŭ, cepŭŭa-ŭ* p. v., to become or be made quite thin, quite flat: *enam koŭglere cepelŭaŭa*, if thou hammer on that it will become quite flat.

*cepelŭage, cepŭŭage* adv., modifying *lelŭ*: *diri cepelŭage lelŭtana*, the stone looks quite flat.

**cepo** *fide* Sarat Chandra Roy, syn. of *dahikāl*, sbst., the Magpie-robin or Indian Nightingale.

**cepo** IIas. **cepoŭ, cepoŭ, cepoŭŭ** Nag. (See under *cepe*) I. adj., battered, depressed: *cepo ŭina*, a battered tin; *nea cepogea*, ena goŭagea, this is depressed, battered in; that is round, entire, undamaged. Also used as adj. noun: *cepoko* alom auŭa, bugin ŭina auŭime, do not bring

## cepo

battered tins, bring good ones; *ceporege*, tegaorŭtada enate cepogiŭijana, he trod again on the part already depressed, now it is quite battered in, quite flat.

II. trs., to depress, to beat or batter in, in one part or place, smth. which originally had a full regular form or shape, v.g., a square or round tin, a rubber ball, a bucket and the like: *ne balŭidoko cepokeda*, they have battered in this bucket (on one side or in several places).

III. intrs., to shrink, to sink in: *joae cepotana* maŭimariŭe, little by little he becomes hollow-cheeked; *iniŭ joa* harante *cepotana* ei hasute? Do his cheeks fall in from age or owing to sickness? *reŭgeŭo laŭi cepogiriakana*, his stomach is quite sunk in from hunger.

*cepo-n, cepŭ-n, cepoŭ-en, cepoŭŭ-n* rflx. v., to suck in one's cheeks, to draw in one's stomach: *cinamento joam cepontana?*

*cepo-ŭ, cepo-gŭ, cepoŭ-ŭ, cepoŭŭ-ŭ* p. v., (1) same meaning as intrs.: *en maŭardo cepoŭakana*, those are wrinkled peas; *joae cepoŭtana*. (2) to be or get depressed, beaten or battered in, in one part: *ne ŭina* purage *cepoŭakana*, kamimente orŭdo kŭa baina, this tin is battered in so much that it cannot be used any more for anything; *neam ocŭlere cŭkarŭ* rabar *cepogiriŭo*, if thou undo this (the valve of a bike wheel), then the rubber (tyre) will become entirely flat.

*ce-n-cepo, ce-n-cepo, ce-n-cepoŭ, ce-n-cepoŭ* vrb. n., the depression produced;



**cera**

the amount of depression : enado holara *cenepo*, that depression was formed yesterday ; *cenepoe cepokeda*, *ṭunakira kandom rocoduterjana*, he compressed the basket so much (v.g., by treading on it) that the rim has entirely come off.

**cera** var. of *chera*.

**cera-ciri** var. of *cherachiri*.

**cer-bagel** trs., syn. of *cerken rika*, *cerken ore*, to tear suddenly with a rending sound.

*cerbagel-q* p. v., to get torn suddenly with a rending sound.

**cer-cer** (II. *cirna*, to rend) I. sbst., the sound of rending paper, cloth : *eikan cercer aiumqtana* ?

II. adj., with *sari*, same meaning.

III. trs., to tear cloth or paper with a rending sound : *kagaje cercer-jada*.

*cercer-q* p. v., to get torn with a rending sound : *cikana cercerotana* ? *lija oreqtana ci kagaj oreqtana* ? What is it they are tearing with a rending sound ? Is it cloth or is it paper ?

*cercertan*, *cerleka* adv., with a long-drawn rending sound.

*cerkencerken* adv., with an intermittent rending sound : *entedo kisjanci aña lija cerkencerkene sereḡkeda*, then getting angry, he tore my cloth to shreds.

*cerken* adv., with a sudden rending sound : *kagaj cerkene rikakeda*, *kagaj cerkene oreḡa*.

**cereḡ**, **ceruḡ**, **ciruḡ**, **cerbereḡ**, **cere-cereḡ**, syn. of *cə* (which is commonly used in both IIas. and Nag.), trs., to kiss.

**cere-bere**

*ce-p-cereḡ*, *ce-p-ceruḡ*, *ci-p-ciruḡ* repr v., to kiss each other.

*cerceḡ-q*, *ceruḡ-q*, *ciruḡ-q*, *cerbereḡ-q*, *cercebereḡ-q* p. v., to be kissed.

*cerceḡken*, *ciruḡken* adv. describing the smacking sound of the lips in kissing once : *ciruḡken joarkinaei senḡjana*, *kuli nāre kaji jetana bangjana*, she greeted me (she put her hand to her forehead) making a kissing sound with her lips and went away ; we neither asked nor said anything.

*cerceḡcerḡtan*, *cerceḡleka*, *ciruḡciruḡtan*, *ciruḡleka* adv., the same repeatedly or severally : *ciruḡciruḡtanako copotana*.

**cere-bere** var. of *cederebedere* ; occurs in songs and tales : *cerbere-cerebere bitea*, it is covered with variegated flowers.

**cere-bere** (Or. Sul *cerē-bere*) I. sbst., (1) chattering and twittering of numerous birds, v.g., when they go to roost. (2) pleasant babbling of assembled people without dissonance, without shouting, without quarrelling, etc. : *cerbere aiumqtana*. It is not used of the uproar of a crowd, of which they say *rauraū*.

II. adj., with *sari*, *kakila*, *jagar*, same meaning. Occurs also with names of birds : *cerbere* (i.e., *cereberejad*) *mañnoko okoe eḡkeḡkoa* ? Who has flushed the chattering mynas.

III. intrs., (1) of birds assembled, to chatter and twitter : *mañnoko, jiuko, gororēako gipitireko cerebere-jada*, the mynas, the jungle-babblers, the sparrows twitter when they

gather to roost. (2) of a small gathering of people, to talk lively and pleasantly : ili nūtanre *cerebere* bāriko *cereberekeda*. It is also used with this meaning in songs and then its parallel is *rapāčbaraš* ; but in conversation the latter denotes mere noise, does not exclude scolding or quarrelling and may be used of a single person, which *cerebere* may not ; it is moreover rarely used of birds : Mundako racare eiko *cereberena* bapuri ? Santako bātere mereko rapāčbarača bapuri ? Do the Mundas, poor fellows, have lively and pleasant conversations in their courtyard (over a pot of beer) ? Do the Santals have the same ? (Song).

*cerebere-n* rflx. v, same meaning as intrs. : nāgeko nūčētana aūrigeke *cereberena*, they only begin to drink now, their tongues are not yet loose *cerebere-p* p. v., with *jagar* as sbj. expressed or understood : ne oŕare hola moč sāj *cereberelena* ; moč sāj jagar *cereberelena*, in this house yesterday there was lively and pleasant talk the whole afternoon.

*cereberetan* adv, twitteringly ; with pleasant chatter : iskulhoŕko *cereberetanko* jagaridintana honorte, the schoolboys go for a walk, chattering gaily ; honko ne oŕare *cereberetanko* jagarinuna, kaniinunatana, the children in this house amuse themselves with talk and tales, without shouting or crying ; maēnoko gipitire *cereberetanko* hundintana.

*cere-n-beren* Nag. var. of *cerebere*, but only of birds.

*cere-n-cere-n* (Sad. *cercerē*) I. sbst., agreeable warmth of the rays of the sun when it is cold : *cere-n-cere-ne* nannakada kamito senō kā aŕagaōjaia, he has found warming sunshine, he does not wish to go to work.

II. adj, with *lolo* : *cere-n-cere-n* lolo besgea, the warmth in the winter sunshine is pleasant.

III. intis. imprsl., to be pleasantly warm, to feel pleasantly warm in the sunshine : rabandinre epelanakame *cere-n-cere-n*, in winter when one exposes oneself to the rays of the sun, it is pleasantly warm ; *cere-n-cere-n-jina*, I feel a pleasant warmth in the sunshine.

*cere-n-cere-n-en* rflx. v., to warm oneself in the sunshine when it is cold.

*cere-n-cere-n-p* p. v., to be pleasantly warmed by the sunshine : kūh rabanajai taikena, nādoe *cere-n-cere-n-jana*, he felt very cold, now he has got warm in the sunshine.

*cere-n-cere-n-tan* adv., modifying *atakar* : *cere-n-cere-n-tani-n* ačakaijada, I find it pleasantly warm in the sunshine.

*cere-n-peŧe-n* (II. *catpatanā*, to flutter, to palpitate) Has. syn. of *ceŧelpeŧel* Nag. and *bečelbečel*, which see.

*cere-peŧe*, *ceŧe-peŧe* diminutive of *catapata*, I. sbst., sound produced by burning grass, by grain bursting when roasted, by the wood of the ebony tree (*tiril*) when burning : gaŕagaiko atajada, *ceŧepeŧe* aūmo-

## cerere

## cerea

tana, they are roasting Indian millet, one hears the crepitation.

II. adj., with *sari*, the same slight crepitation or crackling sound.

III. trs. caus., to roast or burn things which produce a slight crepitation : *gaŋgaĩ cipe cetepeŋetajula* ?

IV. intrs., (1) to roast or burn with a slight crepitation : *gaŋgaĩle atajada, cetepeŋetana* ; *saŋrigorale ondortada, kūh haraikana oŋ mindijatako menasa caŋapaŋatana, lapaŋlapaŋ saŋriŋa cetepeŋetana*, we put fire to the thatch grass field ; where it is very high and where there are *minililil* shrubs, it crepitates strongly, where it is thin and soft it crepitates slightly. (2) imprsl., with inserted prsl. prn., syn. of *citapita*, to feel a burning sensation as, v g., of mustard oil on a cracked skin : *cetepeŋetajina*.

*cerepeŋe-ŋ, cetepeŋe-ŋ* p. v., same meaning as intrs. prsl. : *tiriljata tiŋlere cetepeŋe-ŋ*, if one burns twigs of the ebony tree, they will crepitate with slight explosions.

*cerepeŋetan, cetepeŋetan* a.l.v., with slight crepitation : *cerepeŋetan sari-tana* ; *cetepeŋetan ondorŋtana, ataŋtana, tiŋŋtana*.

**cerere** var. of *ceremaŋ*, but as a.l.v. it may also take the a.f.v. *leka*.

**ceŋa** Nag. (Or. *cerā*, the grass-like filaments in the jack fruit) var. of *cepa*.

**ceŋe** syn. of *caŋe, caŋela, caŋdra, caŋdra, caŋra*. See *caŋdra*.

**cerea** I. sbst., a professional goatherd or shepherd, i.e., a hired man or

boy, irrespective of age, who takes to pasture the goats or sheep of the whole village. in entrd. to the *mahara* who herds the bullocks and buffaloes. In songs however it is also used of the one who herds the buffaloes, not of the one who herds the bullocks : Bethlehem *cereakotŋre dūt aŋgulenā*, an angel came down to the shepherds of Bethlehem ; hature *cerea baŋgaŋa*, there is no appointed goatherd in the village.

II. trs., (1) to engage a professional goatherd : *meromko purageko dilaŋŋtana aŋ kitiko purage hearitana, jāgebu cereatŋa*, the goats are very much left to themselves and the fields get much grazed by them, let us engage a professional goatherd. (2) to put goats or sheep under the care of a professional goatherd : *mindimeromkobu cereat-akoa, apanapan kibu gupidaritana*, let us put the goats and sheep under the care of a common herdsman, we are unable to graze each our own. (3) with inserted ind. o, to call sub. a goatherd : *cina kamitankope cerea-akoa* ?

*cerea-n* rflx. v., to engage oneself as common goatherd ; *okoo cerean-jana apeŋ hature* ?

*cerea-ŋ* p. v., (1) to be engaged as professional goatherd. (2) to be under the care of a professional goatherd : *oŋaren gupinŋtare meromko kako cerea-ŋ*, the goats are not under the care of a common herdsman when they are grazed by a member of the family, i.e., the boy of the house who grazes the goats is

not called *cerea*.

**cerege** Has. **cedege** Nag. sbst., a small fish about as thick as a finger. When it has become middle-sized it is called *corogoe*, and when full-grown *corahai*.

**cerema**, **cerem-cerem**, **cerere**, **jerema**, **jerem-jerem**, **jerere**, syn. of *tereteta*, cfr. *cape*, *cadra*, *carāra*, *cececece*, I. abs. n., the state of having one's whole head shaved: alope *ceremania*, *cerema* *kaina* *sukun*, do not shave his whole head, I do not like the look of a clean-shaven head.

II. adj. (1) with *buru*, a bare hill. (2) with *bū*, *ho* and syn., clean-shaven, with a clean-shaven head: *miad cerema* *hon hijulena*. Also used as adj. noun: *ceremare* *jete tojana*, *miado kā su'ukja*, the sun shone on his clean-shaven head, he did not like it at all; *niku okoren ceremazko*? From where are these people with clean-shaven heads?

III. trs., (1) to shave someone's whole head: alope *ceremania*. (2) to denude a hill: *hanta* *buruko ceremazkeda*.

*ceremaz-en*, *ceremazrika-n* rfx. v., to let one's whole head be shaved: *kaina ceremazena*.

*ceremaz-q* p. v., (1) to get one's head shaved entirely: *bar ho* *honkina ceremazakana*. (2) of a hill, to get quite bare: *en buru nādo ceremazakana*.

*ceremazge*, *ceremazange*, *ceremazoge* adv., modifying *ho* or *ma*, entirely, the whole head (or hill) bare: *ceremazgeko ho* *okja*; *buru* *daru*

*ceremazgeko makeda*.

IV. adverbial affx. to *ho* and *ma*: *miadnido cordeako jalecekea*, *miadnido apute ho* *ceremazkia*, *orq* *miadniko lataherkendakja*, one has been licked to baldness by the *corde* witches, one has had his head clean-shaven by his father and they have cropped to the skin the third one; *buruko macecemazkeda*, they have cut down all the wood on the hill.

**cerem** **cerem** var. of *cerema* but as adv. it may take also the affxs. *tan*, *tange* or the form *ceremleka*. It is used also as var. of *cercecece*.

**cetan** I. adj. upper: *cetan* *disum*, the upper country, i.e., the country to the West, in entrld. to *lalar* *disum*, the lower country, the plains, i.e., the East; *cetan jargi*, rain coming from the West, in entrld. to *lalar jargi*, rain coming from the East; *romān bangalare cetan darja mena*, in the bungalow of the Catholic mission there is an upper storey; *cetan darjaren ho*, a man of high rank; *cetan ūr būri co* *ajjana*, only the epiderm came off; *ne kita* *ra cetan a* *al o* *ajjana*, the upper layer, i.e., the boards of this book are off.

II. trs., (1) to put smth. above or on top of smth. else: *sarjomrea takta cetanepe*, put the sal planks on top of the other planks. (2) to sing, shout, scold the loudest, to get the better of an argument: *mosatelo duranakena*, *soben* *koe cetan* *kedlea*, we sang together, he sang the loudest of all.

*cetan-en* rfx. v., (1) to raise oneself

above, to rise, to fly higher than others : *didiko soben cêpêkoâteko cetanena*, the vultures fly higher than any other birds ; *tisiagapa horoko apinkâteko cetanena*, nowadays men raise themselves (in the air) by means of flying machines. (2) to lie higher up on a mat, i.e., with one's head closer to the border : *cetanenme, puram kașasanjana orq kașam oteqtana*, lie more to the head of the mat, thou art too far on the foot side and thy feet lie on the (bare) earth. (3) figuratively, to put oneself above others, to be proud : *monreo, kajireo sobenkaatee cetanentana*, in his mind as well as in his words he puts himself above others.

*cetan-g* p.v., (1) to be put or placed above or on the top : *isinakan ița cetanoka*, let the baked bricks be put on the top. (2) to be more gifted, richer, stronger than others : *aleate seșâre, țakapașsare, baba-cașlire, perșree cetanjana* ; *duranaree cetanakana*, he knows more songs than anyone else. (3) to be the loudest in a song, in a quarrel, etc., to give the best reasons in a discussion, to get the better of an argument : *duranare janașe cetanoa* : *niș moca janaș cetanoa* ; *ne hature okoșș dumaș cetanakina* ? In this village whose drum is the loudest ?

III. *Cetan* is transformed into a postp. indicative of rest or motion, by the aff. *re, le, șa, ța, șare, țare*, etc.

*cetanate, cetanete* from the top of,

from above : *buru cetanatele nîr-așșagujana*.

*cetanre* (1) above, on the top of, on the summit of : *amaș poșom en baksa cetanre dôtam*, put thy bundle on the top of that box. (2) on the outside : *tișlșagaș cetanre hende-gaș*, the tuber of the *tirul* yam is blackish on the outside.

intrs., with infixed sbj., to be on the top of, to be above : *oraș cetanrekoa*, they are on the top of the house.

*cetansș, cetantș* upwards, topwards, somewhere above.

*cetansșre, cetantșre* somewhere on the top, somewhere above : *cetansșre dôlena*.

intrs., with infixed sbj., to be somewhere on the top : *cetansșrekoa*.

*cetansște, cetantște*, towards the top or summit, upwards.

intrs. imprsl., to go towards the top : *cetantștekojana*, they went towards the summit.

*cetante*, to the top of : *tisiagapa urîko buru cetantele harjașkoa*, kâș tasadakana mente.

intrs., with infixed sbj., to go to the top of : *buru cetantșbuz*.

All these postps. are, by the addition of the demonstrative *en* (elided into *n*) turned into adjectives, eqvlt. to relative clauses, the subject of which denotes a liv. bg. : *sarșmi cetanren dudmul alom botoragia*, do not frighten away the pigeon which is on the top of the roof ; *buru cetanten senderakobu otanakoa* ; let us follow the hunters who went to the top of the mountain.

The addition of the prsl. prns. *ș*,

## cetan-lataren

*kia, ko*, to these adj. forms changes them into nouns denoting liv. bgs. These too are eqvlt. to rel. clauses: buru *cetanreni*, the one who is or lives on the mountain; buru *cetanenkolo* kabu sena, let us not go with those who go to the top of the mountain.

When there is question of lifeless objects then the affx. *re* or *ra* replaces *re* and *reni*: baksa *cetanra* kanci idiñe, take away the basket which stands on the box; *cetanra* kabu atomea, let us not remove the things which are on the top.

**cetan-lataren** syn. of *bitarlataren*, rflx. v., to side now with this one, then with that one; ne horore jetan *tekān* banoa, lañai jōrjanree *cetan-latarena*, there is no relying on this man, in the hot of the struggle he changes sides.

**cetaō, citaō** Nag. (II. *etāna*; S.ad. *cetaek*) I. abs. n., improvement after a warning, lesson or punishment: iniñ monre jetan *cetaō* kā hobajana naminara sañūreo, even after so much punishment there is no improvement in his mind.

II. trs., to try and make smb. mend his ways, by means of a warning, threat, scolding or punishment: janaō alelō eperatane taikena, dandetele *cetaōkja*, he was always quarrelling with us, we brought him to his senses by fining him; *cetaōdo* api māle *cetaōlja* mendo kae manatirajana, we warned him three times, but he did not obey.

*cetaō-n, citaō-n* rflx. v. to mend one's ways after a warning or lesson:

## cefe-cefaō

jāimin dandaire ne horo kae *cetaōna*, no amount of warning or punishment makes him correct himself.

*ce-p-cetaō, ci-p-itaō* repr. v., to bring each other to their senses: lañaikar-cate barankiañ otesān dūbaōjana, enkatokia *cepetaōjana*, lañaikia hokantertadi, the immovable property of both was lost through the law-suit and so they were brought to their senses and renounced the case.

*cetaō-p, etaō-p* p. v., to be brought to resipiscence: kumbūre purage heōajan horoko jette kako *cetaōa*, klapanilekorekō tañkioa, hardened thieves are not corrected by a term of imprisonment, they should be transported.

*ce-n-cetaō, ci-n-itaō* vrb. n., the amount of warning or improvement, the people who have been brought to their senses, the act of warning or inflicting a correction: *cenetaōe* *cetaōjana*, orq enkan kamiko ciulaō kae rikakeda, he was so well corrected that he never any more acted like that; aiññ *cenetaōko* enkan kamiko kako kamirūraēa, those I have corrected, will not do such things any more; misa *ce-netāōle* kae *cetaōntana*, orq misa *cetaō* lagatinaa, he does not correct himself after a first warning, he must be warned once more.

*cetaōoge, cetaōgleka, citaōoge, citaōgleka* adv., so as to correct effectively: huriñahuriñ sañai alokao name, *cetaōogee* sañaiōka, do not punish him lightly, let him be corrected effectively.

**cefe-cefaō** Nag. **cefe-cefe** Has.

## cefe-cefe

(Sad. *cercete*) I. abs. n., staleness of rice-beer or tobacco: *iliră cefecete buluamarei hupialeka kamsaŋea*, condiments correct a little the staleness of rice-beer.

II. adj., (1) with *ili*, stale rice-beer: *cefecefe ilii nūakada, lāi kañlmañl-jāia*, he has drunk stale rice-beer, his stomach is upset. (2) with *tamāku*, stale, fermented tobacco.

III. trs. caus., to let rice-beer or tobacco become stale: *ilipe cefecete-tekeda*.

IV. intrs. imprsl., to find the beer or the tobacco stale: *ne ili cefecete-jāiñā, cintanarepe cipalā?* I find this rice-beer stale, when did you squeeze it out?

*cefecetaŋ-g, cefecete-g* p. v., of rice-beer or tobacco, to become stale: *hola aiūŋpe cipakeda, nādo cefecete-jana, cinamente cañli kape carukeda?* You have squeezed out (the rice-beer) yesterday night and now it has become stale, why did you not put some uncooked rice in it? *tamākupo lumkeda, cefecete-jana*, you have made the tobacco wet, it has become stale, it has fermented.

*cefecetaŋge, cefecetaŋlan, cefecetege, cefeceteŋlan*, adv., with *aŋkar*, to seem stale: *cefecetege aŋkaroa*.

*cefecetaŋgge, cefecetegege* adv., so as to become, or let become, stale: *cefecetegege ilipe dōgiŋikeda*.

**cefe-cefe** (2nd meaning, Sad. *cefe-pefe*; Or. *cefeceŋnā*, to be scorchingly hot; Cfr. H. *jeŋh*, May-June) (1) Has. var. of *cefecetaŋ*. (2) Nag. var. of *caradcarad*.

## cefer

**ceŋegar** (Or. *ceŋgar*, ready-witted) I. abs. n., the quality of not being afraid to speak; boldness in speech: *ne hoŋore miŋcokoŋo cefegar banoa*, that man is quite dumb from timidity.

II. adj., not afraid to speak, not timid: *ceŋegar hoŋoko goŋkope, gumduko alopea*, take as witnesses people who are not afraid to speak, do not take timid people. Also used as adj. noun: *nekan cefegarkoge aiñadoia sukuakoa goŋmente*, as witnesses I like people who, like these, are ready with their tongue.

*ceŋegar-en* rlx. v., to overcome one's shyness and speak out one's mind: *miŋcokoŋ cefegarnŋme, aŋge jñanrem heŋjea*, overcome a little thy shyness and speak out, thou art always approving indiscriminately whatever is said.

*ceŋegar-g* p. v., to acquire the quality of not being afraid to speak: *ne hoŋo puragee cefegarjana*, he is not afraid at all to speak.

*ceŋegarge* adv., speaking resolutely, without fear, without timidity: *ni pancāiŋkore cefegargee kajia*, this one is not afraid to speak at the meetings; *ceŋegarge taiame, alom kŋkoakā*, have thy say, do not remain dumb like a cattle-egret (*kŋ*).

**ceŋel-peŋel** Nag. var. of *cereŋ-peŋeŋ*, syn. of *bedelbedel*, which see.

**cefe-pefe** var. of *cerepefe*.

**cefer** (Sad. *cefer*, stale) 1<sup>o</sup> of tobacco only, syn. of *cefecetaŋ*. 2<sup>o</sup> of fields: I. sbst., exhaustion of the soil following the cultivation of *surgunja*, *Guizotia abyssinica*, Cass.;

## ceŧer

Compositae : surgunjaŧ *ceŧer* namkeda, enamente ne goŧara baba bās kā harajana, the paddy of this high field got the exhaustion of the surgunja (considered to be a kind of disea-e), that is why it has not grown properly.

II. adj., with *ote*, exhausted soil : *ceŧer* ote saralere enaŧa baŧua, it will not do to sow on exhausted soil without manuring it first.

III. trs., of surgunja, to exhaust the soil : surgunjaŧe ne goŧa *ceŧerkeŧa*, it is surgunja which has exhausted this field.

*ceŧer-p* p. v, to be exhausted by a crop of surgunja : oko badikoro baba lalasāroa, enkan otere surgunja herlere ote *ceŧerota* oŧo baba taŧante ŧaŧka bāri haraŧa, when in the higher terraced fields the paddy grows all in leaves (grows too luxuriantly at the expense of the grain), if one sows there surgunja, the soil will be impoverished and afterwards the paddy will grow only to the right size.

*ce-n-ceŧer* vrb. n, (1) the fact of the exhaustion : miŧa *ceŧerendo* sarate bairūŧalena, maha surgunjaŧe herkaŧada oŧo taŧe goŧa ceŧerrūŧajana, a first exhaustion was remedied with manure, last year we made the mistake of sowing there surgunja and now our field is once more exhausted. (2) the extent of exhaustion : api sirmatanahŧe ne goŧare surgunjaŧe heŧaŧa enamente *ceŧeter* ceŧerjana, nādo ŧeŧanaŧe kie acuntana, three years in succession we sowed surgunja in this field, the consequence was

## ceŧer

that it became so exhausted that nothing any more thrives on it.

*ceŧer* I sb-st., the stench of urino or hippuric acid : ne *ceŧer*, hiŧa ŧikilero banogea, this stench of urine, if you boil the cloth, will disappear.

II. adj., (1) with *soŧa*, same meaning. (2) with *oŧo*, etc., stinking of urine : en *ceŧer* hiŧa ŧoŧa ŧaŧua, do not put on that stinking cloth.

III. trs. eŧis, syn. of *dakceŧer*, to cause a cloth, etc., to smell of urine by making water on it, in eŧnd. to *ceŧerika*, which see below : hiŧa *ceŧerkeŧa* ; hon enŧateŧa hiŧa *ceŧerkeŧa*.

IV. intrs. impsrl, to perceive the smell of urine : *ceŧerjina*.

*ceŧer-en* rflx. v., to make oneself or one's clothes smell of urine : duki-eŧako *ceŧerena*, those who make water in bed cause themselves to stink of urine.

*ceŧer-p* p. v, to be caused to stink of urine, in eŧnd. to *ceŧerikaŧa* : amŧa hiŧa *ceŧerikaŧa*.

*ce-p-ceŧer* vrb. n., (1) the result of the action which causes a stench of urine : han huŧuaŧa *ceŧerendo* boŧa ŧoŧoŧŧe ŧilena, the urine which the other day caused a stench (in the cloth) has been washed out yesterday. (2) the amount of urino stench : *ceŧeter* ceŧerjinaŧa, mūre kā ŧoahŧana, it smells so much of urine that I cannot bear it.

*ceŧerge* adv, with *soŧa*, to smell or stink of urine : ŧadomoraŧare *ceŧerge* ŧoana, there is a smell of hippuric acid about the stable.

*ceŧer* Nag. syn. of *caradeaŧa*, but



as adv. it may take only the affixes *-ge, -go, -gie, -teka*. The form *cêcêken* is not used.

**cêcêr-rika** and other causative forms, trs., used only with a permissive meaning to let smth. acquire the smell of urine, said of mothers who do not wash their clothes in time: *ne lijako poayitepo cêcêrrikajada*, *honko dukikere ena capitakere cileka cêcêroa*? It is through slovenliness that you let these clothes become stinking, if you rinsed them at once when the children make urine (on them), how could they acquire that smell?

*cêcêrrik-a-g p v*, to be let become stinking of urine: *poayite ne lija cêcêrrikajana*.

**cê-cê, cêr-cêr** (Sad. Mt., see under *cêcê*) I. sbst., imitative of the cry of distress of the myna, the butcher-bird and some other birds: *mañnokoḡ cêcê aiumḡtana*, *okoe aṭataḡkoa*, one hears mynas crying in distress, who is catching them with birdlime?

II. adj., with *rg*, same meaning.

III. intrs., to utter this cry: *kerketa aṭaakamee cêcêra*, the butcher-bird when caught on birdlime cries *cêcê*; *cêcê-n rlx. v.*, same meaning: *kerketa aṭaakana ade cêcêntana*.

*cêcêtan* adv., with *rikan*, *rg*, same meaning.

**cê-cê** I. sbst., oppression, hardships: *darogakoḡ cêcê cileka mente okoe kae ṭorakada*? *kā akiriaḡ urij akiriaḡoa*, *kā bandarḡ ote bandarḡoa*, who does not know the hardships caused by the

sub-inspectors of police? Bullocks are sold which otherwise would not be sold, lands are mortgaged which would not be mortgaged otherwise.

II. trs., to oppress, to distress, to impose hardships: *Seldahatu darogae senkena isugee cêcêkedkoa*.

*cêcê-g p.v*, to get into trouble, to be afflicted with oppressions and hardships: *cikanape gopoḡtana*? *daroga hijḡkore sobenkope cêcêoa*, why do you fight? If the daroga were to come you would be in trouble all of you.

*cêcêtan* adv., with *rika* or *rikaḡ*: *daroga cêcêtan rikijaḡkoa*; *cêcê-tanko rikaḡtana*.

**cê-cê** (long nasals) var. of *cêcê*, but as adv. it may take the forms *cêcêka* and *cêcêncêken*.

**cêḡ-cêḡ** I. sbst., imitative of the cries of a frog in pain, when it is clutched by a water scorpion.

II. adj., with *rg*, the same cries.

III. intrs. of a frog, to utter these cries: *miad cêcê cêḡcêḡjada*.

*cêḡcêḡ-en rlx. v.*, same meaning.

*cêḡcêḡtan* adv., with *rg*, same meaning: *cêcê demḡakante cêḡcêḡtana rajada*.

**cêô-mêô** (Sad, Or. the noisy chirping of mynas at sunset) imitative of the shrill talking or crying of several small children. In the latter sense it is syns. with *cêcêcêcê*. Like *cêcêcêcê* it is used as sbst., adj., trs. caus., rlx., and adv.: *honko cêô-mêô-tanko [aḡrtana, cêô-mêô-tanko raṭana*.

**cêrcêr** var. of *cêcê*, of birds only.

**cêcê** (II. *cêcêcê*; Sad *cêcêcê*)

## cêrê-cêrê

subst., bird. Note the idiom: ne sirna cêrêko bāribu rapakoa (or goçkoa), kalumbu bulasakara, this year we won't proceed further than the consultation of the omens, we shall settle the marriage price next year.

cêrê-g p. v., occurs in the idiom: ne birre kûhko cêrêthana, there are many birds in this forest (litly., in this forest to a great extent they have become birds)

cêrê-cêrê, cêrê-jêrê, jêrê-jêrê, jê jê (Cfr. cêrê) I. subst., distension of the stomach: ima cêrêcêrê mengea, his stomach is still distended.

II. trs., to eat so as to distend the stomach, to eat smth. which distends the stomach: ne hon rukara mandi ad daliutute lāri c cêrêtada.

cêrêcêrê-a, etc., rlx. v., same meaning: lāri cêrêcêrêjama.

cêrêcêrê-g, etc., p. v., (1) of the stomach, to get distended. (2) of men, to get one's stomach distended: jonte cêrêcêrêakana ei jati enkage?

Has he distended his stomach by eating or is he always like that?

cêrêcêrêgge, etc., adv., with *jom*, to eat so as to distend one's stomach.

cêrêcêrêtan, etc., adv., with *big* or *jomakada*, to have eaten so much that the stomach is distended.

cêrê-cipurud collective n., all flying beings such as birds and insects: nidadipili jūjontuko senbaraca, cêrêcipurudko dupuma, at night the beasts of the earth roam about, the birds of the air are sleeping.

\*cêrê-merom subst., the goat which is killed and eaten on the day the

## cêrê-urî

parents of the bride-to-be go to consult the omens. No goat is eaten when the young man's parents go to consult the omens: cêrêmeromle jomkia, we went to consult the omens for the marriage of our girl and ate the customary goat.

cêrê paŋa syn. of *jajidabuhir*, subst., (1) *Alysicarpus vaginalis*, Linn.; *Papilionaceae*. (2) *Alysicarpus monilifer*, Elgew. (3) *Alysicarpus rugosus*, DC.; var. *minor*, Prain. All these are diffuse prostrate herbs.

cêrêpaŋa-tasag subst., *Andropogon annulatus*, Forsk.; *Gramineae*, a geniculately ascending, large grass, with bearded nodes.

cêrê-urî syn. of *ereurî* I. subst., augury, omens *cêrê* is a bird in general, *ere* is a woodpecker in general and *urî* is the Indian robin, *Thannobia cambaiensis*, called *saia* in Sad; augury in Sad, is *saia-sugun*: cêrêurîko lekoda, they have consulted the omens.

The phrases *cêrêurî*, *cêrêurî sala*, *ereurî*, *erecêrê*, *erebatan*, *eresala*, *horapera* are properly used as subst. and prd., only of the consultation of the omens by the bride's family on the visit they make in return for the one they received from the bridegroom's family. The latter's visit, though also a consultation of the omens, is always called *kupilel* or *kupilel sen*. Both these visits must take place within the same lunar month and not on the same day of the week. When these phrases are used prdly., they imply of course

that the *kupîci* has taken place previously.

II. *intis*, to finish consulting the omens previous to a marriage: *cêrêurîkedîpê ci rorîge?* *cêrêurî-g* p. v., of the final consultation of the omens, to take place: *sengjan* can be *cêrêurîjana*.

\* By omens, as denoted by the recorded expressions, the Mundas understand either signs of approval or warnings, vouchsafed by Sing-bonga either in answer to prayer or spontaneously. They are especially and solemnly asked for with a view to making a suitable marriage.

There is nothing which throws so much light on the views Mundas take of life and the relation of man to the supreme being as this practice. Instead therefore, of merely giving a summarized account of my findings on the subject, I shall quote the very answers to my questions.

The customs of our ancestors require that one should seek for bride a person whose family has been known in her village for generations, and that enquiries be made on the following points: Of what *kûi* (sept) are these people? Is their conduct good? Have they any (hereditary) disease, or is there any special curse on the race (in allusion to the practice of witchcraft). These having been settled to satisfaction, the matter is discussed in a family council to which the boy's brothers and brothers-in-law are admitted. Eventually the same precautionary

measures are taken in the maiden's family. Even should the parties directly concerned agree to marry, nothing should according to Munda custom, be done until both families have given their consent. For the aim of a Munda marriage is that two families be joined into one family, i.e., one in love and help. The marriage must take place between true-born Mundas. It may not be contracted within the *kûi* (sept) nor between people otherwise closely related, v.g., by fornication or by marriage. When both sides have settled their doubts, they arrange for messengers, *dutim*, *agat*. These take messages to and fro, act as spokesmen and as masters of ceremonies.

The omens should be taken first by the youth's father or any one acting for him. He sends his messenger to the maiden's parents to let them know on what day they may expect his visit. Sometimes they go without having given notice, but that is deemed not quite proper. If the father wants to go himself, he may do so. So, on the appointed day the father or his delegate calls together three or five companions. If there be rice-beer at hand, he first drops some of it within the house in honour of the ancestors, praying that no harm may happen on their way, and that the business in hand may be accomplished successfully. Then all drink of the beer. When about to start, one is sent ahead to see whether there be no

obstacle on the way between the house and the village boundary. If he find some such obstacle he removes it and then returns to the house and invites the company to start: which they do sending again one of their number ahead. This man acts as a scout, observing all visible and audible things between the house and the village boundary. Anything untoward occurring between the boundaries of the two villages is of no account and need not be noticed. On their approaching the boundaries of the bride's village, they are met by a messenger from the bride's father or guardian: he has removed all ominous objects between the house and the boundary. This man declares the road free and asks the party to proceed. So they cross the boundary, the leader none the less carefully observing all that may happen between the boundary and the bride's house. When at their journey's end, they seat themselves on the ground in front of the house. Instead of sending one of their number ahead as observer they may also agree to observe all together. Upon the party being seated, the *old, wise and good* men of the bride's village are called together. On meeting the deputation from the groom's village the wisest of these asks them: "For what purpose have you come?" They answer: "To hunt." The spokesman questions further: "Have you then spotted any game?" They reply:

"Yes, we have." To this the spokesman answers: "Very well, then see whether you can secure it".

After this stereotyped and formal introduction, the omens are freely and carefully discussed. If they be favourable, a new and final inquiry is made to ascertain beyond all doubt that the groom and bride are not kith and kin in any sense. Finally the spokesman of the bride's village tells her parents: "Wash the feet of the intended relatives; all is well! They have come through hunger and thirst."

From this moment they are treated as guests and almost as relatives. The bride's mother brings water for the washing of the feet. Then follow two distinct ceremonies: *kataubanq* (foot-washing) and *dgredan*, the taking down of water: these are symbolical of the duties devolving upon allied families, with special insistence on the obligation for the bride and groom to love and help their parents-in-law even as they love and help their own parents. See these ceremonies under their respective names.

This discussion of the omens does not yet settle the matter definitely. The father or guardian of the bride has 'to take back', as the saying goes, the omens brought by the bridegroom's father.

The ultimate reason for this second consultation is of course anxiety to secure, by all available means, that which, in Munda opinion, is the greatest happiness for a man's

children, namely a marriage in entire conformity with the will of Singbonga. The reason they allege shows a clear insight into, and a candid admission of, the weakness of human nature, which is but too liable at times to disregard the most sacred obligations.

The second consultation is done on a day fixed beforehand. It should take place within the month, but on a week day of a different name. On the date chosen, the bride's father calls to his house five or seven men, and gives them a pot of rice-beer. He offers some of it to the ancestors in the interior of his house, asking for their blessing, that no evil may overtake them on the way. The various precautions and observances previously described, down to the allegorical talk with the village wise men, take place in the same order, only the actors and the scene being altered. Should the omens prove unfavourable, the proposed marriage will not take place and all negotiations are broken off at once, no food or drink is offered to the maiden's party, who take their leave and are dismissed with the ordinary civilities.

What is not worthy is the restriction of omen-taking to a limited area, the village boundaries of the bride and groom, and to the time it takes to go from a house to the boundary. The aim of the latter is, no doubt, to minimize or eliminate the chances of malevolent human interference. Hence the

immediately previous inspection of the road by a friend. If within the short time left, any omen appears, it will make a deep impression. The restriction as to area is probably due to the fact that that part of the route which takes through intervening villages necessarily escapes control.

Whether the following condition also plays some part in this local restriction is not clear. According to the Asur legend Singbonga has appointed tutelary spirits to watch over every village man. One has to do as over each particular member of the village family. The names and attributions of these spirits vary in the same in all villages, but the spirits are undeniably distinct from each other; so that the *chôrônga*, let us say, of one village takes no interest in the concerns of another village, even the latter's own *chôrônga*. The Mundas believe that omens which these they observe appear certainly at the bidding of Singbonga, but it is not clear whether in the matter of omens Singbonga acts through the agency of the tutelary spirits. The only reason for thinking that the Mundas believe he does so, is that sometimes sacrifices are offered to *Candi*, *Bayanti* and *Ikerbonga* for obtaining favourable omens or neutralizing unfavourable ones. The article under *Bayanti* states the reason why this latter practice seems to be an innovation.

The reason for which the father *êr*

guardian of the groom or bride takes either *three* or *five* or *seven* companions with him on his errand after omens, is given in the following words : *Api horo ci móre horo a é horo senreḡ mallaḡ kúpuloté, Siḡborḡa juru junaḡiki, enado ayandi bapayki*. That is : the reason why they go for these visits in odd numbers, is that Singbonga may join to them the lacking one of a pair (the bride or bridegroom, as the case may be) and thus arrange the marriage.

Among the omens or portents observed on a marriage question there are some considered so decisively unfavourable that, if any such occurs, proceedings stop at once, and the proposed marriage is abandoned. Others, either pro or con, are of relative value only, so that a certain number of favourable omens may neutralize and cancel unfavourable ones, and vice versa.

There is a third kind of omens, which may be conjured by sacrifices. This, for reasons shown under *Bagañtibonga*, is plainly an innovation.

I. The following are specimens of absolutely unfavourable omens :

- (1) A snake entering into a hole portends death.
- (2) A swarm of bees crossing their route either directly above them or somewhat ahead, also portends death, the humming of the bees representing the mourner's wails.
- (3) A kite swooping down before them to snatch any prey presages

that either husband or wife will be carried off by a tiger, or that one of the two shall soon die of a malignant disease.

(1) Tree leaves moving whilst there is no wind or breeze of any kind are indicative of an early widowhood.

(5) A shovel basket carried across the messengers' path in front of them intimates early demise to husband or wife.

(6) Any wild game running across the path and in front announces that a member of the new family shall meet a premature fate.

(7) A dead musk shrew found on the way portends that either the wife will be convicted of witchcraft or that she or her husband shall soon die.

(8) A jay (*toñacîrî*) screeching on the right means that the husband will die soon ; if the screech comes from the left, a like fate will soon overtake the wife.

(9) A new pitcher carried across the road in front is equivalent to seeing a shovel basket (n. 5).

(10) A woman crossing the path in front with her hair dishevelled portends that husband or wife will be constantly ailing.

II. Specimens of happy omens.

(1) If a jackal while running across their path utters a howl this signifies that the marriage will be blessed with many children.

(2) If on their arrival at their journey's end, the messengers find a full pot being cooked this shows that both husband and wife will always

remain in good health.

(3) A *Jirabiq* (species of large and harmless snake) is a sign that the family property will increase rapidly.

(4) A crow cawing on the right is a very good omen, *k'g' etc.* But if the crow caw first on the right, then on the left, this portends that husband or wife will fall into some serious fault (*ira totou*).

(5) The meeting of a tiger pre-sages wealth, this animal being always well off, since one or two meals a week keep it going.

(6) It is a sign of plenty if a dove coo on the way.

(7) The like may be said about meeting a dungbeetle rolling a pellet of dung.

(8) A woman carrying a basket of unhusked rice on her head portends wealth.

III. The following four unfavourable omens may be neutralized by sacrifices (1) If a woman carrying an empty pitcher cross the way, a red fowl offered to *Baqutiboraga* will avert the threatening evil.

(2) If a whirlwind overtakes the messengers, they should offer a red goat or a black fowl with red speckles to *Baqutiboraga*. Some say that besides this a white fowl must be sacrificed to *Sivôboraga* and a red one to *Candiboraga*.

(3) If a jay swoop down before them to pick up something, then they must sacrifice either a goat or a fowl for *Ikirboraga*; then a poor

husband will find work to live on; or he will have the same good luck as his wealthy father-in-law.

(4) If a tree-pie (*hokorinudi*) cries, the offering will be a red or black fowl, or a goat to *Uchoboraga*.

To the above I here subjoin the following list of unfavourable omens:

(1) If a crow-pheasant (*utuly*) call *ûd ûd* whilst flying across the messengers' path, this signifies that either sons or daughters or one of the parents will die soon.

(2) If a cow, a she-buffalo, a she-goat or a ewe call, and the call be not answered, this silence portends that a child will die; the call of a calf, kid or lamb unanswered by the mother is an indication that the intended wife will die.

(3) If the messengers see anywhere ahead of them a *siracéié* (wagtail) hopping away, the intended wife will not remain, but will continually run away.

(4) If a bullock low or paw to the right of the omen observers, the wife will die soon; if to the left, the husband. If the bullock low or paw in front of them, this portends that this fate may overtake either of the two.

(5) If a single tree be carried across their path in front of them, or immediately behind them, the incident shows that either the husband or the wife or one of their parents will soon die.

## cêrê-uri

(6) If the hen little minivet (*rajabā-cêrê*) fly across the path with its usual plaintive cry *sûi sûi*, this is one more presage that one of the two will die soon.

(7) If cooked rice be carried across the path, one of the two will get seriously ill and may even die, (since cooked rice is dead rice).

(8) If ashes be thrown away in sight of the messengers, either of the young people will die.

(9) If a crab cross the path or a musk-rat be heard crying in front, that shows that the wife will be convicted of witchcraft.

(10) It is also said that if a basket, a waterpot, a fish trap (*tonpa*, *kumuni* or *jimbi*) be carried on the head in front of them, this portends poverty or riches, according as these receptacles are empty or full.

(11) If a cobra cross their path, however much they toil, no wealth will result.

(12) Should the messengers find (on arrival) that the rice has boiled over, it is a foregone conclusion that husband or wife will die soon.

There may be more such omens, but these are all I could find. If I have allowed this topic so much space, it was in the hope that, this might help to find connexions with other tribes.

The only other instance when omen observers are employed is the case of some severe illness, where the issue is doubtful. They send out three men in three different directions, to consult the five messengers of

## cêt

Singbonga, the *kāñ*, (crow), the *boco* (oriole), the *tukurundj* or *bokorlundj* (tree-pie), the *utulū* or *lutulū* (crow-pheasant) and the *urj* (robin). If any of these cry on the right side of the seekers, it is a good sign for sick women, if on the left side it is a good sign for sick men. If an omen favourable to the sick person be found, the scouts will report it to the family. If unfavourable omens have been met with, they will hide them and state that no omens have been met with.

There are several signs prognosticating good or bad luck, success or failure, especially in connection with fishing or hunting. But these are not looked nor prayed for. They are, so to say, strewn all about; the village, the fields and woods are full of them.

I never heard that the Mundas scrutinize the entrails of sacrificed animals for omens, or for any religious purposes. This practice seems to belong to a religious system different to that of the Mundas.

*cêt*, *cête*, with long *ê* (II. *cet*, thought, circum-spection; Sad) I. sbst., sharpness, cleverness in money matters: en buria heredualaroana-lare *cêtte* paësae omea, bîba kao omea, that old woman out of shrewdness pays her weeding and planting daylabourers in cash instead of paddy (as is the custom).

II. adj., sharp, clever in money matters: teliko kirinaakiriare betê-kauko *cêtea*, the Telis are very sharp



## char-phar

in commercial transactions.

III. intrs., to be sharp in money matters: êrê akiriñtanre en hoŋo beṭekan cêṭtane taikena enreoe bedajana, though he was so wary in selling lac, he got cheated! nevertheless.

**char-phar** Nag. (II. alertness, nimbleness in general) var. of cārḃār.

**chatana, catana** (II. *chātā*, a hive, an umbrella) I. sbst., (1) the more or less cone-like or umbrella-like honey-comb of wasps and *hurumsuka* bees (*Apis indica*): kirki cetaure tunbulikoṇ apia catana menā, above the window there are three honey-combs of the yellow wasps. (2) syn. of *dabi*, the toe knob on a *kaṭṭu*, wooden sandal.

II. trs., (1) to fit a wooden sandal with a knob: kaṭṭu huriagem catanakeda. (2) might be used with the meaning of to open an umbrella, but people prefer to say: catar *rakab*, Itly., to raise an umbrella.

III. intrs., of wasps and bees, to make a cone-like honey-comb: tunbuliko enreko catanakada.

*chatana-ḡ, catana-ḡ* p v, (1) of cone-like honey-combs, to be made: tunbuliko beṭekan menākoa, oarire apita catanaakana, the yellow wasps are very numerous, in the verandah honey-combs have been made in three places. (2) of the wooden sandal, to get fitted with a toe knob: kaṭṭu maparane catanaakana, the sandals have large knobs. (3) of mushrooms only: to open out umbrella-like: daruud aāri catanaḡre

## chattisa

dudubugea, the "tree-mushroom" before opening out is stumpy.

**chatar, catar, cotor** (II. *chatar, catar*) syn. of *lijgentom*, I. sbst., a cloth-covered umbrella.

II. trs., to protect smb. with an umbrella: ne lion cataripee jeteḡtana.

*chatar-en, catar-en, cotor-en* rflx. v., to protect oneself under an umbrella: sobenko citarenjaneko senejana pitte, they all started for the market with their umbrellas open.

*chatar-ḡ, catar-ḡ, cotor-ḡ* p. v., to be protected by an umbrella: neate kaina cataroa, huriageri, this umbrella is too small for me.

*cha-n-atar, ca-n-atar, co-n-otor* vrb. n, the number of umbrellas in actual use: daḡ gamatanre cinatarko catunenjana, pitpipire catarecatarko tapuguritana, in the market, whilst it is raining, they have opened such a number of umbrellas that they knock them against one another.

**chataran, cataran, cotoran** adj, possessing an umbrella: cataranee, he possesses an umbrella.

**chatar-ḡandom, catar-ḡandom, cotor-ḡandom** sbst., an umbrella handle.

**chatar-liḡa, catar-liḡa, cotor-liḡa** sbst., an umbrella cloth.

**chatar-mereḡ, catar-mereḡ, cotor-mereḡ** sbst., umbrella ribs.

\***chattisa** (II. *chattīs*, thirty six) sbst., the number of good rice fields plus a complement of uplands (*lagan dār*) making up the holding of a rayat in a zamindari village.

## chaṭaḍ

The complement of high lands varies, being greater in jungly parts than in the older villages. The name seems to come from the II. *chattis*, 36, and implies that the holders of these lands have to obey the 36, i.e., the countless, orders of the zamindars.

The term is mainly used in the western and northern parts of the Ranchi district from which the Mundas were ousted and replaced chiefly by Oraons and Sadans who, being landless at the time, were ready to accept the fields of the expelled Mundas on any conditions. Hence the high rent, the tallage and the great amount of forced labour which are implied in the so-called 36 orders of the zamindars.

**chaṭaḍ** Nag. (II. *chaṭaw*, the clearing of rice from husks) syn. of *sala*, trs., to pick it, to select: soṇa aluko *chataḍkem*, pick out the rotten potatoes. Note the idiom use of *ain chatao* Nag, *ain cataḍ* Has. to select the law, with the meaning: to select the statements to be made or the laws to be invoked in a lawsuit: to chicaner, to cavil, to quibble, to use fetches at law; to use shifts; to wrangle: kumbūrukenam, enara sabuti namakana, moṭaige *ainem cataḍjadlea*, thou hast stolen, it has been proved, what thou sayest is mere cavilling. The phrase is also used sbstly.: ne hoṇore *aincataḍ* purage mena, he is a tremendous chicaner or caviller; okilko, mokótarko, balistarko *aincataḍteko* asulṭana, lawyers, pettifoggers and

## chekaḍ

barristers-at-law draw their living from chicanery.

*chataḍ-o* p. v., to be picked out, selected.

**chaṭaḍ-uṇuṇa** trs., same as *chaṭag*, but not used with *aṇu*.

**chaṭr** Nag. (Sad.) syn. of *hatia* Has. sbst., (1) the main road leading to a village, the *via vaccarum* by which cattle are driven in and out of the village. (2) the Milky Way where according to the folklore of the Mundas (and for the matter of that, of many other tribes) a huge herd of cattle walks along. But even in Nag the Milky Way is called more often *garkohora* or *garkodar*.

**chekaḍ**, *cekad* Nag (II. *cheknā*, Sad *chekack* syn. of *kotoṇa*, *kesed* trs., to try and stop smb.; to prevent from passing or crossing: curgada inuṇre miurko *cekadia*, enado nirparomreko *kesedia*, in the *curgada* game they try to stop someone, i.e., they try to prevent him from running across a certain space; dako *cekadkeda*, they have dammed up the stream; gōṭr-ni gendaḍ *cekadkeda*, the goal keeper has stopped the ball; genda arkidaṇjadīi *cekadkida*, he stopped the one who was driving the hockey ball.

*che-p-ekad*, *ce-p-ekad* p. v., to stop each other: curgadainuṇareko *cepekada*, enado tarako inuṇa tarado *ekada*, in the *curgada* game they stop each other, i.e., some play (try to run across), some try to stop those who play.

*chekad-o*, *ekad-o* p. v., to get stop-

cheni

ped · api heroko paromjana miupdoe *cekuljani*, three succeeded in crossing, one has been stopped.

*che-n-ekad*, *ce-n-ekad* vrb n., (1) the space where they prevent crossing in the *cargada* game: *cenekadbe* cimin hogo menakoi? How many are they to prevent the crossing? (2) a screen of some kind barring the outlet of a pond and preventing fish from escaping: *dobiko bandare cenekadko* la-gaōea adko daceua, when they shut a pool to keep fish, they place at the outlet a screen to prevent them from passing and they put up a bundle of thatch grass on a pole, as a sign of reservation.

**cheni** Nag. **chini** Has. (II. *cheni*; Sad. *chini*) I sbst, the bla ksmith's chisel (Pl. XXVI. S.): *chini* enalo mered topuata ruka, a *chini* is a cold-chisel, a chisel to cut iron with. The chisel used for ordinary carpentry work is longer and is called *ruka*.

II trs., to cut iron by means of a cold-chisel: ne mered lolokereo hakete kā maggrede *chinupe*, if this piece of iron cannot be cut with an axe even after having been heated, then cut it with a cold-chisel.

**chera**, **cera** (Sad.; Or. *chernū*, to have a loose stool) I. sbst., (1) the diarrhoea of domestic animals: *cera* namisjæ. (2) infantile diarrhoea, especially at the time of teething.

II. adj, affected with diarrhoea: *cera* simko kako jomkoa.

III. intrs., to have diarrhoea: *cera-tanae*, *lāi ceratana*.

*cheragge*, *ceragge* adv., so as to get

chj-chj

diarrhoea: *ceragge* cañli jomkeda, that child has eaten raw rice and so got diarrhoea.

*chera-g*, *cera-g* p.v., to get diarrhoea.

**chera-chiri**, **cera-ciri** (See under *chera*) syn. of *higihagi*, I. sbst, diarrhoea on account of smth. unusual in the diet: *ceraciri* namikaja. II. adj, with *duku*, a more or less chronic state which makes one subject to loose stools at the least change of diet: injre *ceraciri* duku m n g, he gets easily diarrhoea.

III. intrs., to have this kind of diarrhoea: *lāi putikā taōmte* parkas senore *ceraciria*, the stools one has after an indigestion are loose stools.

*cherachiri-n*, *ceraciri-n* rflx. v., to give oneself this kind of diarrhoea, i.e. to eat things one knows will give diarrhoea: jomburitee *ceracirinjana*.

*cherachiri-g*, *ceraciri-g* p.v., to get diarrhoea on account of smth. unusual in the diet.

*cherachiritan*, *ceraciritan* adv, with *rikag* or *rikin* same meaning as p.v. and rflx. v.: *nidadipli ceraciritane* rikajma.

**chj-chj**, **chj-chj-dur-dur**, **cj-cj**, **cj-cj-dur-dur** (Or. *ci-ci!* *thū-thū!* fie! p-haw!) I. trs., used only in anger or displeasure, to treat smb. as if he were an outcast: *cinamento* ne hōrope *cjçidurdurjain*?—*mendo jān jatilogæ jomnūa*.

II. intrs., to have the habit of thus treating people: *latar disum hōroko cjçidurdurtana*, people of the plains (the inhabitants of Tamar district)

## chichini

are in the habit of treating us as if we were not of their caste.

**chichini, cicini** (Sad ; Or. *chichni*)

I. sbst., whitlow, in entr'd. to *sudi*, the festering of hand or foot around a splinter: *cicini* namkja, *cicinra* ranu okoe ituana?

II. intrs., to get whitlow: *cicinatanae*.

*chichini-g*, *cicini-g* p.v., same meaning: *cicinlenae*.

*chi-n-ichini*, *ci-n-icini* vrb. n., used of the extert to which one gets whitlow: *cicinrit* *cicinjana* miad gandaoae ti-inagapa bes banoa (2) whitlow, the fact of getting whitlow: *misa cincinula* (or *cicindo*) bugilena oregoa *cicinot* ma, my whitlow got cured but it breaks out once more.

**chināri, cināri** (II. *chināl*; Sad *cinhārā*) I. abs. n., habit of lechery in women: *cinārive* topakana, she is steeped in lechery.

II. adj., with *kuri*, a harlot, an adulteress, any lecherous girl or woman. Also used as adj. noun: *nī cināri* tanj, this is a woman addicted to lechery.

III. intrs., of women, to be addicted to lechery: *cināritanae*.

*chinār-n*, *cinār-n* rlx. v., to take the habit of lechery.

*chinār-g*, *cinār-g* p.v., to become addicted to lechery: *cinārakanae*.

**chināri-tasaq, cināri-tasaq** syn. of *cicritasag*, *sagatasaq*, sbst., *Andropogon aciculatus*, Retz; Gramineae, a low grass, the spikelets of which are a nuisance, sticking to the clothes.

## chingaō

**chīn-bhīn, cīn-bīn** (II. *chin-bhian*; Sad) I. sbst., separation, division, dispersion: *hagara cinbīnle* reagemundile namana, by separating our households we have been thrown on the straight road to poverty.

II. trs., to divide, to separate, to scatter, to disperse, without connotation of equal or unequal parts: *aputea takako cinbinkela*, they divided their father's money amongst themselves or, without any division, they spent severally some part of their father's money.

*chinbhan-ea*, *cinbhan-en* rlx. v., to split in separate groups: *soben ho-ro girjako cinbinidina*, all heretical churches keep splitting up into more and more sects; *uriko cinbīnenjana*, the cattle dispersed in several groups. *chinbhan-g*, *cinbīn-g* p.v., (1) to be divided among several persons: *paesa cinbinjana*. (2) of liv. bgs. or groups of liv. lgs., same meaning as rlx. v., *bank cinbinakana*, the bank has split up into sections or into separate banks. *chinbhīntan*, *cinbīntan* a.lv., with *rika*, *rikan*, *rikap*: *apute gojanci honko punji cinbīntanko rikakeda*.

**chingaō, cingaō** (Or. *chinga'* *ānā*; Sad. *cingaek*) trs., to put or place things separately according to their different kinds or qualities, to sort, to classify, to put in order according to some definite principle: *kitahko cingaōeme*, put the books in order.

*chingaō-n*, *cingaō-n* rlx. v., to separate in definite sections: *mōpe haturen ho-roko pancāitle dūhkena*,

## chini

gũtuleabu menlenei hatuhatule  
*cingaõnjana*, we, people of five vil-  
lages, gathered for a panchayat;  
deciding to dissenz in sections, we  
sat down each village separately.

*chi-p-ingaõ*, *cu-p-ingaõ* repr. v., same  
meaning: maraũ bir senderare  
jamajamagelũ taina, kabu *ci-ingaõ*.  
*chingaõ-g*, *cingaõ-g* p. v., to g t sort-  
ed, classified, etc., alu aĩ peaju miad  
borare taikena, nãdo *cingaõjana*.

*chi-n-ingaõ*, *cu-n-ingaõ* vrb. n., used  
of the care taken in sorting, classify-  
ing, etc.: ne kitahre kajiko *cun-  
gaõ* iza *cingaõjada*, oko kajim nama,  
saĩtam namea, we two classify the  
words in this book (dictionary), so  
well that whatever word you want  
you find at once.

**chini** Has. var. of *cheni* Nag.

**chiti bitĩ**, **chiticã**, **chitir-bitir**, **citi-  
biti**, **citicã**, **citir-bitir** (Or. *chitũ*;  
II. *cũkan karnõ*) I. sb.t., dispersion,  
the condition of being scattered  
about: *horokoetibitũte* hatupancãĩ  
kã hobajana, the village panchayat  
did not take place because many  
people were absent from the village.

II. trs. (1) to scatter, to disperse, to  
throw about: mahara urĩkoe *citibiti-  
kedkoa*, tara birtেকoa, tara pipirekoa,  
tara haturekoa. (2) to waste prop-  
erty in some way or other: Samuũ  
baba urĩko *citicãnkeda*, the cattle  
have wasted Samu's rice crop (by  
grazing on it).

*chitibiti-n*, *chiticã-en*, etc., rflx. v.,  
to disperse themselves: alope *citi-  
bitina*, tisina pancãĩ hobaoa, do not  
scatter about, there will be panchay-  
at to-day.

## chĩtaõ

*chitibiti-g*, *chiticã-g*, etc., p. v.,  
(1) to be scattered, disper-ed, thrown  
about: urĩko *citibitakina*. (2) of  
property, to be wasted: golarũ taka  
his bre purage menã bakãsarẽdo  
banoa, *citibitakana*, according to  
the a counts there is in the co-opera-  
tive stores much cash which is not  
to be found in the cash box, it has  
been wasted.

*chitibitĩtan*, *chitĩwãntan*, etc., adv.,  
with *rika*, *ĩkan*, *ũkũp*: mabara  
urĩko *chitibitĩtane* rikakẽkkoa; iniũ  
babacãũli *citĩwãntan* rikajana, his  
wealth has been wasted.

III. adverbial affx. to other prds.:  
mado dasiko bauk a, sobenkoe  
*ku'citibitĩkedkoa*, *ku'citicãnkẽkkoa*,  
there is not a single servant at home,  
he has sent them out in various  
directions

**chiticã**, **citicã** var. of *chitibiti*.

**chitir-bitir**, **citir-bitir** var. of  
*chitibiti*.

**chĩtaõ**, **ciĩtaõ** (Sud. *citẽk*; Or. *chĩtũp'  
ãnõ*) I. vrb. n., the way in which  
bundles of seedlings have been  
scattered on the field for the com-  
modity of the planters: aĩnã *ciĩtaõ*  
kae sukuadae halanactanarũrakeda,  
he did not like the way in which I  
had thrown the bundles, he picked  
up some so that those which remain-  
ed were no more close to each other.

II. trs. (1) Nag. Has. to scatter  
bundles of seedlings on a rice-field:  
moĩ sagĩri biãrã ne loõõarele *ciĩtaõ-  
akada*. (2) Nag. syn. of *tãr* Has.  
to spread out on the thrashing  
floor the sheaves, which are  
to be trodden out by the cattle:

tisia bura papōle *ciŭōakula*, gapale miadea, we have spread out to-day two heaps of unthreshed sheaves, to-morrow we will spread only one. (3) Nag. to spread out manure on the fields : sara *ciŭōtam*.

(4) Nag. syn. of *ciŭikaō*, to besplash : da japare dubakanina taiken, dela hunaaledei *ciŭōkūn*, I was sitting near the water, he besplashed me by throwing a clod of earth into it.

*chitaō-n*, *ciŭaō-n* Nag. syn. of *ciŭikaō*, rlx. v., to besplash oneself : dare dirake dunillarakeda, goŭa hōmoe *ciŭōnjana*.

*chi-p-ŭtaō*, *ci-p-ŭtaō* Nag. syn. of *ciŭitikaō*, repr. v., to besplash each other.

*chitaō-ŭ*, *ciŭaō-ŭ* p. v., meanings corresponding to the trs.

*chi-n-ŭtaō*, *ci-n-ŭtaō* vrb. n., same as *ciŭaō* : nea okoea *ciŭitaō* ? koŭado āōge ibilakana, koŭado āōge etanaakana, who has scattered these bundles of seedlings ? In some places they are much too thickly scattered, in others much too thinly.

**chiŭikani, chiŭkani, ciŭikani, ciŭkani** (Sad. II. *chiŭkanī*, bolt) I. sbst., a door bolt, a latch, a door knob, a door catch.

II. trs., to fit a door with a bolt, to bolt a door, to keep a door open by means of a catch : duare *ciŭikanta-kula*.

*chiŭikani-ŭ*, *ciŭkani-ŭ*, etc. p. v., of doors, to be bolted, fitted with bolts, kept open by catches : soben duar *ciŭikaniakana*.

**chiŭikaō, chiŭkaō, ciŭikaō, ciŭkaō**

(II. *chiraknā* ; Or. *chitka'ānā*) I. sbst., the act of besplashing with water or liquid mud : *ciŭikaōte* ne lija lumena, tupudo kaina tupu'a, this cloth became wet by getting besplashed, I did not dip it in water.

II. trs., to besplash, in entid. to *huer*, to sprinkle, and *arg*, to throw water or a semi-liquid either with both hands or with some vessel : iŭa tagapare uŭkedte masalatee *ciŭikaōkūn*, he besplashed me with mortar by dropping a brick into it.

*chitikaō-n*, *ciŭkaō-n*, etc., rlx. v., to besplash oneself : losodakan horare nir paromam *ciŭikaāna*, if thou run across a slushy road thou wilt besplash thyself

*chi-p-ŭtikaō*, *ci-p-ŭtikaō*, etc., repr. v., to besplash each other.

*chitikaō-ŭ*, *ciŭkaō-ŭ*, etc. p. v., to get besplashed : alom terea dare, *ciŭikaōptanana*, do not throw stones in the water, I am getting besplashed.

*chi-n-ŭtikaō*, *ciŭitikaō*, etc. vrb. n., (1) the besplashing : misa *ciŭitikaō-dora* sahatinkia, kanekane ciŭkaō-kipēilia gopocjma, I bore with him the first time he besplashed me, but as he did it several times we came to blows. (2) the object besplashed : enaara *ciŭitikaō* rōpōgtana. (3) the amount of besplashing : *ciŭitikaōko* ciŭikaokia, uŭnakan liŭatae goŭa lum-cabajana, they besplashed him so much, that the cloth on his body is dripping wet.

**chola, cola** (II. *cholnā*, to peel, to scrape ; Or. to clean by scraping or rubbing off) I. adj., of timber, pared with the adze : *cola* arkatape

lagaðtada ei haŋ arkata?—*colao* kâ, hado kâ, oendâm sange lagaðukana, what kind of rafters did you use, pared ones or sawn ones?—Neither pared nor sawn, they were put with the soft wood, i.e., only the bark has been stripped off.

II. trs, (1) to bevel with an adze; to cut to a point: *sisabâsge colaëme*. (2) to cut level with a hoe: *tasade colatana*, he levels the ground with a hoe so as to rid it of grass. (3) fig., syn. of *mi*: *ondoka hoŋo haŋtanre namkîre, okoe kae colaia*? Who would not cut down with his axe a human sinner, if he catch him in the act.

*cho-p-o'a, co-p-o'a* repr. v., fig., to hack each other, to fight with axes. *chola-ŋ, cola-ŋ* p. v., (1) to be bevelled; to be cut into a point: *arkata toŋuriŋta colaoa*, rafters are bevelled at the end through which the wooden peg is driven. (2) to be levelled with a hoe: *kolom colaakana*.

*cho-n-ola, co-n-ola* vrb. n., (1) the amount or rapidity of levelling with a hoe: *conolae colatada*, miŋ gantare kolome cabautertada. (2) fig., the effectiveness or amount of the strokes with an axe: *conolae colakia bō eŋare uŋjana*, he cut him down with such strength that the head was thrown at a distance. (3) the bevel which has been cut, the spot which has been levelled with the hoe: *nado okoë conola*? *misa canolado dumburârajana*, eŋa some cola laga-tina, the spot after the first levelling, has been invaded again by grass, it has to be scraped once more.

*cholachola, colacola* adv., as if levelling, as if scraping, with a hoe: *colacola alom calua, maŋidem*, do not hoe superficially, cut straight down.

*cholan, colan* (see under *chola*) trs, to lop off shoots and branches from a tree trunk, to pare a tree trunk: *maŋkan daru colanbâŋepe*, clear and pare at once the tree which has been felled.

*cholun-ŋ, colun-ŋ* p. v., of the trunk of a tree, to be lopped, pared: *en darun koto colunpana ei*? Have the branches of that tree been lopped off?

*cholan-sōje, colan-sōje* Nag. syn. of *tapasōje* Has. trs., to cut straight, to level, with the adze: *daru subasre âŋge dipakana colunbâŋepe*, the tree bulges uselessly in its lower part, cut it straight with the adze.

*cholunsoje-ŋ, colunsoje-ŋ* p. v., to be cut straight with the adze.

*chonda-chunŋi, conŋa-cunŋi* adj., inconsiderate, rash, thoughtless, talking with levity, without reflection: *hen conŋuana daagra jâŋagee jagarbaraëa*, that thoughtless youngster will prattle about anything at all.

*choŋki, coŋki, chuŋki, cuŋki, cuŋuki* (H. *choŋkâ*, junior, lesser) syn. of *taŋomkuri*, I. sbst, the second wife of a bigamous husband. II. trs, to take as second wife, the first wife being alive and in the house: *cuŋukiŋae*.

*choŋki-n, coŋki-n, chuŋki-n, cuŋki-n, cuŋuki-n* rflx. v., syn. of *hirumre toto*, to become someone's second

wife : *entakiaŋuae*.

*chotke-ō*, *chŋke-ō*, *chutk'ō*, *entke-ō*, *entke-ō* p.v., same meaning.

**chuaō** Nag (H. *chuaō*; cfr. *chŋŋ*) syn. of *chān*, but used only as prd.

**chēt**, *chātu*, *cāt*, *cātu* (Sk. H. *cāt*, *vidya*; Sad. *cāt*; Or. *chāt*, legally mannan) syn. of *bise*, which see.

**chufa**, *cufa* syn. of *piŋtr*, alj, spare, supernumerary : *chota* ora, a spare house; *chufa* uŋ, a spare bullock

**chuaō**, *cuŋaō* (Sad; H. *chuaō*, *chuaō*) tr., (1) to quench the thirst : *daŋetm* *chuaō* mente nani-  
albuar tupus cukan dako anukia,  
to quench his thirst, they gave him  
to drink water in which a piece of  
coir rope had rotted. (2) to get rid  
of a debt : *rŋŋi* kab *chuaōkela*.  
(3) to stop, abate, fever : *cikan*  
raute reape *chuaōkela*? (4) to  
stop, to kill, joy; to stop fear :  
epante nasikako *chuaōkela*. (5)  
to let loose an animal tied or locked  
up : *s'oko* *chuaōkela*. (6) to take  
out the dye or colour : nuanurate  
rangiko *chuaōkela*, by dint of  
washing they took out the dye.

*chuaō*-n rilx. v., (1) to get rid of a  
debt : *rŋŋi* *chuaō* mente ne nile  
akiriŋia. (2) to leave a place, to  
slip away : gapa Ranciteŋ *chuaōna*;  
dangrako buruteko *chuaōnaŋta*.

*chua-p-ataŋ*, *ch-p-ataŋ* refl. v., to stop  
each other's joy or fear : *suzuntan-*  
*kŋŋi* takema epante nasikakŋ,  
*chuaŋaŋŋta*.

*chuaŋaŋ-ō*, *chuaŋaŋ* p.v., (1) to be get

rid of : *daŋetm*, *rabam*, *boro*, *rasika*,  
*na*, *ŋŋ*, *rangam* *chuaŋaŋŋta*. (2) to be  
let loose : *sadom* *chuaŋaŋŋta*. (3)  
of men, to reach a certain place, to  
have come : *nku* *chuaŋaŋŋta*,  
only these have come. Note the  
opposite meaning of the rlx. v.

*chuaŋaŋ-ataŋ*, *chuaŋaŋ* vib. n.,  
(1) the starting from a certain  
point : *Khuntate* (or *Khuntay*)  
*chuaŋaŋ* *Khumaŋŋde* *dokema*,  
having started from *Khunti* we sat  
down, rested, at *Khumaŋŋ*. (2) the  
number of people who have started :  
*ŋŋŋŋ* *chuaŋaŋŋ* *chuaŋaŋŋna*, mid-  
day, joined no more bullocks, so  
many people of this house went to  
the market that there is nobody at  
home.

*chuaŋaŋŋŋ*, *chuaŋaŋŋŋ* adv., so as to  
get rid of : *nabam* *chuaŋaŋŋŋ* *ŋŋŋŋ*.

**chuŋi**, *cuŋi* (Sad; H. *chuaŋi*) I.  
sbst, (1) leave, furlough : *bar* *ŋŋŋŋ*  
*chuaŋi* *namukida*, I got two weeks'  
leave. (2) dismissal : *chuaŋi* *namu-*  
*kida*, *oŋdo* *kam* *tuma*, I got my  
dismissal, I will not remain any  
longer.

H. tis, (1) to give leave, furlough :  
mod. employment *chuaŋiŋŋŋ*, he  
gave me one month's leave. (2) to  
dismiss : *kumbanŋŋŋ* *dau* *chuaŋiŋŋŋ*,  
he dismissed the servant who  
committed the theft. (3) to give  
momentary relief in pain, thro't  
etc. : *oko* *raute* *chuaŋiŋŋŋ* (or  
*chuaŋiŋŋŋ*)? By means of what remedy  
have you relieved his headache?

*chuaŋiŋŋŋ*, *chuaŋiŋŋŋ* rilx. v., (1) to take  
rest : *i* *kulatan* *chuaŋiŋŋŋŋ*, I  
stopped game : took. (2) to



## chuḥkani

## ci

relieve one's own pain, thirst, etc. (kan about one's self, etc.)?

*chūpāci, chūpāci* = reply, v. to dismiss each other, to separate, running butt, *gāpasa* n. = dōdō, *chūpāci*, let us chase (only) — or, such, let us break up the meeting.

*chūpāci, chūpāci* = let go to leave, furlough; to be dismissed — *mūhū entāhānā*, the cook is dismissed.

(2) to be momentarily relieved from pain, thirst, etc. *datānāchūpāci*, *datānāchūpāci*.

*chūpāci, chūpāci* = v. to n. = granting of leave, dismissal, *māsa chūpāci* = *soabūrahānā*, I am dismissed, after a first dismissal. He had been received back, now he has been dismissed once more. (3) the amount of leave granted, the number of dismissals, *ne gonke chūpāci* *entāhānā* *apihōndūka* *sāgādhānā*, this master dismissed so many servants that there are only three left.

**chuḥkani** (adj.; derived from H. *chūhkānā*, to release) = sbst., the clearing of a debt, *gōl tādānā* *omlēre* *amā chūhkānā* = I have cleared my debts.

**chuḥki, cūḥki** var. of *chūhki*.

**ci** (P. *ci*, what?) = I. Interrogative particle. (1) with or without one of the affixes of rank *a, ga, na, hāc*, etc., it is used (a) as a sort of reply to a call in order to ask what is the matter, *he Thomas! — ci?* What is it? What? Why do you call? (b) as a question about the reason why one does smth., v.g., why he runs, why he has come,

why he wants, etc. — *ci?* What is the matter? (2) as an inquiry about the result of an action just done, v.g., of the tasting of rice, beer to see whether it is sufficiently fermented, of the tasting of tobacco before buying.

(3) It is used to transform categorical proposition into interrogative one. In this function (a) it occupies an independent position in front of the proposition and takes one of the affixes *a, ga, na, hāc*, etc. : *ci?*, *ahāc*. *Ramitāpāci?* (b) it is affixed to the last word of the categorical proposition and takes one of the same affixes : *mānē takātānē kāsān omā ci?* Will thou give this gilded goat for Rs. 10?

(4) It occurs (5) in short negative interrogation, asking for approval. In this case it is affixed to the negative particle *hāci* : *hāci nāci? sātāci senā?* Art thou of opinion that I should not go? The addition of *amō* to this construction converts it into an expression of scorn and opposition (*amō*, *hāci* — thou too, is here an elision meaning : dost thou too suppose such a thing?) *hāci ci senā amō? hāci ci senā amō? kānā ci amō? sengānā!* Shall I not go though? I shall; *ne dāgā tisiā* *hūnā!* *hāci kānā ci amō kānā ci sobnōkō senōtēntē?* (b) in short interrogation, expressing a wish. In these it stands either before or after the ptd. and may take or not take one of the affixes *a, ga, na, hāc*, etc. : *enām ci? ci, senām ci ga? ci ga m*

sena? Please, wilt thou go? Do go, (c) in short replies expressing disapproval. In these it stands either before or after *a'o* and tones down the prohibition into mere advice. It may take one of the affs *a, ga, na, hote*, etc. When it is postponed to *a'ogijj, do a'ogijj*, the phrase is syns. with *häre along* and is an advice to abandon the purpose just expressed. Be it noted, however, that such phrases may be used sarcastically and then mean just the opposite: *gapa a'o ciu seng, sajai nimeo*, I advise thee not to go; to-morrow, thou wilt be punished if thou go; *gapa a'o ciu seng! sajujanige tæme*, I advise thee to go, remember what it is to be punished; *gapa a'o ciu seng! sajujanige toroka*; *gapa a'ogijj ciu seng*, would it not perhaps be better for thee to abandon thy purpose of going? (d) in short answers expressing approval. In these an interjectional *ci* is postponed to the imperative, toning it down into mere advice: *senain ci kang?* senain *ci*! Shall I go, yes or no? —Better go. (e) in interrogative answers expressing a doubt: *tisai dolabu kupulote, —idä, häreu sena?* baba iregg; *purage mena*; let us go to-day for a visit.—I do not know, maybe I shall not go, there is much to be reaped still: *tisai kupulko hijua ci kã?* —hijuge *oko?* or *iduko hijuge ci?* Will our guests arrive to-day? —Who knows? Maybe they will come. (f) in affirmative phrases, as a kind of int. rection meaning surely for certain: *tisai*

häre häre ne kuni kun abakere, *häre häre rikun* (for *ci* rikun)! If, through laziness, thou dost not finish this work to-day, we are sure to punish thee. (See this idiom under *häre*).

(4) See under *a'* the idiomatic use of *a' ci*, (1°) and *a' ci*, (1°).

(5) In disjunctive propositions *ci* stands before the second part of the disjunction and so transforms the whole sentence into a question. Sample: *ci kipe sena?* Are you going or are you not going?

N.B.—(1) Whenever the second part of the disjunctive is not a mere negation of the first, but a positive alternative, the Mundari by preference affix the pred. sbj. of the second part to *ci*: *häreko ci to nira?* Are they going to fight or are they going to run away?

(2) When the second part is a mere negation of the first, then it is generally contrasted into the equivalent of the English, *or not?* But in the Mundari the pred. sbj. is sometimes expressed and affixed to *ci*: *ciu pe ciu kã?* Will you go or not?

(3) Another way of expressing in the second part a mere negation of the first is by using the negative particle *hi* predicatively: *senape ci kapea?*

(4) It is prefixed to pr. l. and impr. prns. to turn them into interrogative prns., also to some other demonstratives to turn them into interrogatives: *ci?* (Here *ci* is the impersonal prn. used intrsly, it is, hence the end. litg. means, what is it? What?) *ci häre?*



and  $\gamma$  is a positive number, with  $\sigma$  or  $\pi$  for



## cigi

to the speaker : rumāalan *cige*?

**cigi** Nag. trs., (1) to prick (2) to hit with a *cigīnti* : marāin *cigīla* *cigi-n* rlx.v., to prick on self *cigalme*, en suite alom *cigīnt*, bi-ā-kana, take care, do not prick thyself with that needle, it is poisoned *cī-p-igī* repr v., to prick each other. *cigī-p* p v., (1) to be hit by a *cigīnti* (2) to get pricked : kataran *cigīlena*.

N. B. In Has the use of this word is restricted to the p. v., and that only in the following meanings : to prick one's buttocks or hurt them in sitting down; to slip off on one's buttocks; to hurt the side of one's foot. *cī-u-igī* vrb n., the manner of hitting with a *cigīnti* : miāl putim *cīnigī* *cigīlā*, misar geodhabankia, he hit a dove with a hammer-headed pronged arrow with such force that he killed it outright.

**cigīq** Kera-Munda (Or. *cigī*, *cigī*, small seedlings) p. v., to sprout, to germinate : kolhemre Lucitile *cigīqng*, on the threshing floor our paddy has germinated.

**cigī-tote, cigī-tūthi, cigī-tūji** Nag. sbst., a hammer-headed bamboo arrow with two prongs, used against birds (Pl II, 1).

**cigūri** (Sad *cigur*; Or. *cigī*) f. sbst., (1) a pole pointed at both ends and used to carry unthreshed paddy, straw and the like, the pointed ends being simply spitted through the bundles. It is much longer than the ordinary carrying pole (*marāpā*) because the amount of straw or paddy which a man can

## cigūri-birom

carry is so bulky that if it were loaded on an ordinary pole the carrier would have no moving space between the two bundles. Iush *cigīntoko gogoa*, marīgā dūngūgea me dō, they carry straw by means of a long pole because the ordinary one is too short. Note the idiom : eburn mēre dīgama lādī hōre *cigīnti* lūna, he is very cunning and not afraid of difficulties. Itly., he outtraps the peacocks on seven hills and trim his carrying pole on the heads of tigers. (2) a forked stick which is used to support at one end the tree that are being sawn in the Indian fashion. These sticks are made of two rather long bamboos, crossing at a sharp angle near one end where they are strongly tied together, so that a sort of acute-angled fork about 2 ft. long is obtained.

II. trs., to make into a *cigūri* : nō molkin mādāb *cigūria*, māñbu and andudomea. (2) to carry by means of a *cigūri*, (used with this meaning only when no confusion with the first is possible) : marāpāte kīgītum, *cigūripē*.

*cigūripē* p. v., (1) to be made into a *cigūri* : nīmūna cī *cigūria*? jūlānōte) namepe, can so short a pole be made into a *cigūri*? Gēb a longer one. (2) to be carried by means of a *cigūri*, (when no confusion with the first meaning is possible) : sōben būg *cigūricaba-alana*.

**cigūri-bārom** sbst., a load carried by means of a *cigūri* : būng *cigūribā-*



## cika

rauree *cikatabugea*? However much he may excite himself, what harm can he do us? (2) categorically with *jeta kã* or *jetang kã*, to do nothing at all to smb.: *jeta kain cikakira*; alom boroa *jetana kain cikamca*.

II. intrs., which may be preceded by *cing* or *eking*, to do what work? *cikutanam*?—*calutanain*, what work art thou doing?—I am hoeing; soben loconkoe ainainajada, ale hurinmaran macondapatinako cinale *cika*? He takes for himself all the rice fields; we, his younger and elder brothers, what work shall we do? (How shall we get our livelihood?) cinam *cika* nãlo? What work shall I perform now? cinac *cikakana*? What work has he been doing?

*cika-a* rlx. v, (1) interrogatively, to do what to oneself? *cikaatanac en hon*? (This was asked of a boy besmearing himself with mud); *cikaanacater* sangtana? In order to do what harm to himself is he going away? (2) categorically, to do smth. to oneself, to harm oneself: *jeta kain cikatanata*, I am not doing anything which may harm me.

*ci-p-ika* repr. v., (1) interrogatively, to do what to each other? *cipikatanakira*? (2) categorically, to do smth. to each other: *jeta kakia cipikatanata*.

*cika-p* p. v, (1) interrogatively, (a) prsly., to become what of smb.? aia gojoriepe *cikaa*? If I die what will become of you? (v) impr ly.,

## cika-baran

to go to happen what? : jāimine kaenanre, inia kacirate *cikakugea*? However much he may excite himself, what will happen through his excitement? Let him excite himself, it can do us no harm. (2) categorically, (a) of harm, to happen to smb.: *jeta kila cikaa*, it will do us no harm; *jetana kã cikaa*, nothing will happen, no harm will come out of it. (b) to be prepared: *ilido cikaaatara* (or *rikaakana*) munã auri ctegoa, the beer is ready but the drinking has not yet begun.

Note the idiom. use of *cikaakana* in interrogative answers where it implies quantity: what has become (what would have become) of the quantity there was? *apeã haturo di mena*? *ilido ale haturo cikaaakana*? ang large hurina, is there any beer in your village?—There is a lot of it, more than thou canst drink; roman haturo padrigomkelo menakoa ci banakoa tisio?—*padrigomkelo cikaaakana*? mosatodo ginjalere bidi lako donoa; are there any missionaries at home to-day in the Catholic mission station? There are a number of them, so many that if they were to say mass at the same hour there would not be altars enough.

*cika baran* syn. of *rikibaran*, rlx. v, to go about doing an action which affects one's body: *kabakabatane* *cikabapantant*, duhapeakanme kãre gao sarsaoca, thou art hepping about on one leg, remain sitting quietly, otherwise thy sores will get worse.



## cika-caki

**cika-caki, cika-cike**, sometimes **ceka-caki, ceka-ciki** <sup>10</sup> syn. of *hekajaki, hikajaki, hikajoko, jekajaki, jikajaki, jikajoko, jeajä*, used of people who walk with legs wide apart and swinging body owing to it; sometimes also on account of a heavy load which they carry, but in the latter case *hikajoko hikajiduni, hinadani, hinajidunä* or *hinajidunni* are more generally used. I. subst, the walk with legs wide apart as described: *iniä cikacaki kasära aäri bagio jak ä tängea*.

II. adj, walking as described: *apia cikacaki honko kasära epinko kaljana bandate*. Also used as adj noun: *nekan cikacakiko nte ci hatuko tebaa*? Will such people who walk with legs wide apart reach the village quickly? (Of course not).

III. intrs, to walk as described: *cikacakijalae*.

IV. trs. caus.: *kasära cikicikijäna, jamaöre neka kaina senjad taikena*.

*cikicaki-n, cikacike-n, cekaciki-n* rflx. v., same as intrs.: *tisädo puragem cikicikintana, kasära ci jöropokedma*?

*cikacaki-ö, cikacike-ö, cikaciki-ö* p.v., to be caused to walk as described: *kasäratee cikacakijana*.

*cikacakitan, cikaciketän, cekacikitan* adv., walking as described: *cikacakitane hijutana*.

<sup>20</sup> sometimes used as syn. of *okauki, onbaumbi*. See *cekiciki*.

**cikaq** var. of *cekaq*.

**cikan**? (P. *cigunä*? Of what kind?) I. intrg. adj., what

## cikanj

kind of? What sort of? in entrd. to *ciketan* which asks not after the kind but after the quality: *neä cikan daru*?

II. intrs., to act like what sort of being? *setäre hijurä taikena, tikino sante buakor, cikanjanak*? They were to come in the morning, even at noon they are not here, what have they been doing? Have they been lazy, or have they been held up by some work? The participial form *eikantan* is used adjly. with the meaning: questionable, of doubtful or uncertain kind: *eikantan admad jatilo arandi kä bösa*, it is not good to marry a person who is not known properly.

**cikanq**? intrg. prn., (1) of inan. os., one of what kind? *neädo cikinq*? What kind of thing is this? (2) by way of a general question, what is it? What is the matter? What do you say? What do you mean? etc.: *cikanq*?

**cikanqado, cikanqama, cikanqamated**? intrg. interj. used by people who suddenly lose the thread of their idea or hesitate about some particular in the course of a narration or statement. It is often followed by *uryleaiä*, let me (first) think a while: *entedo cikanqama uryleaiä*.

**cikanamente, cikanamente**? syn. of *cimente*? intrg. conj., why? What for? For what reason? In entrd. to *cikanmente*, in order to do what harm to oneself? *cikanamenten enkakeda*?

**cikanj**? df. intrg. prn. used of

## cikin

liv. bgs., one of what kind? *nīdo cikanī*, birsim ci hatusim? *cikanko* hijuakana, Hořoko ci Urańko? What kind of people have come, Mundas or Oraons?

**cikiđ** (Sad. *cik*; Or. *cikas*) I. sbst., Hindu weaver, in contrd. to *perāc*, aboriginal weaver, and *jolha*, Mohammedan weaver.

II. trs. caus.: *sinduri tapateko cikudkja*, the Hindu weavers made her lose her caste and enter theirs by marking with red lead her forehead or the parting line of her hair.

*cikud-en* rflx. v., to enter the caste of Hindu weavers: Hořo kuřice taikenae *cikudenjana*.

*ci-n-ikiđ* vib. n., used of the amount of people entering the Hindu weavers' caste: *cinikiđko cikidenjana*, gořa hituko doglaabakana.

**cikin** (Or) syn. of *curn*, sbst., the supposed ghost of a woman who died in childbirth.

*cikin-ŋ* p v., to become such a ghost: *cikinjanae*.

**cikiraō** Nag. (Sk. *cikār*, the harsh cry of asses, monkeys, etc.; may also be a corruption of II *hinhinānā*. See *ciŋhēhēhē*) syn. of *kikī* Haś.

**cikraŋ, cokōraŋ, cokoŋ** I. sbst., always preceded by *miđ*, and often followed by *leka*, just a little, just a trifle, a wee little bit: *cia? mođ cikraŋo kam joma?*

II. trs., to give just a little: *akodo londhālondhājana aiadoko miđ-cokōraŋkīna*, they took the lion's share for themselves and gave me only a little bit.

## cilan

*cikraŋ-en, cokōraŋ-en, cokoŋ-n*, rflx. v., to take just a little for oneself: ap: *bāria burtitadpea, aiadoina miđcokōraŋenjana*.

*cikraŋ-ŋ, cokōraŋ-ŋ, cokoŋ-ŋ* p v., with *miđ*, to receive just a little: *tarako londhājana, tarako mimidco-kōraŋjana*.

**cilam** (II. Sad.) I. sbst., the pottery bowl of a hooka, which contains the tobacco: Hořo kumbarko *cilam* baitan kaina lelakađkoa, magaia kumbarkodoina lelakađkoa, I never saw a Munda making a hooka bowl in baked earth, though he made tiles; I saw Hindus make them.

II. trs., with *mođ*, to fill the whole bowl of the hooka: *guraĩ mođ-cilamtada kale s'heabadarjana*.

*cilam-ŋ* p.v., used fig. in displeasure, of a gaping mouth with protruding lips: *moeae cilamjana*, he has a gaping mouth with protruding lips.

**cilam-moca** sbst., a nickname for people with a gaping mouth and protruding lips.

**cilam coloŋ** (in songs *ciram-boroŋ*) I. sbst., call and name of a bird which is also called *suriam*.

II. intrs., of the *suriam*, to call: *suriam cilamcoloŋjada*.

*cilamcoloŋcilamcoloŋ-n* rflx. v., of the *suriam*, to call repeatedly: *setgate tikiŋ jakede cilamcoloŋcilamcoloŋjana*.

*cilamcoloŋtan* adv., with *ra*, same as intrs.: *cilamcoloŋtane rajada*.

\***cilan** (Sad) I abs. n., (1) the state of being an outcast, at least

temporarily, in entrj. to *bejati*, the state of being definitively an outcast, and *bicati*, a social defilement which does not cause loss of caste: *cilando* kandarūpaḍaḥia, bejatido kā. (2) the quality of an object causing loss of caste: Siripaṭire oṛḡ latar hoṛokore purā *cilan* menā, in the country around Maranghada and among the Tamar people many things are considered as causing loss of caste; meṭaṛe jetan *cilan* banaa, one cannot lose one's caste by eating sweatmeats.

II. trs., to outcaste or declare outcast: peṛāčemandi jomkeda menteko *cilankja*.

*cilan-en* rflx. v., to say or wilfully do such things as will cause one to be outcasted: baṛačkogia jomkeda menmentee *cilamentana*.

*ci-p-ilan* repr. v., to outcaste ca. h other, to be in the habit of outcasting: cilekančkorepe *cipilana*?—baṛačmandi, peṛāčmandi jomlerele *cipilana*, in what cases do you outcaste?—When one eats rice cooked by a blacksmith or by a weaver. Also used adjly.: niku beṭekan *cipilan* hoṛoko, these people enforce many things as entailing loss of caste.

*cilan-g* p.v., to get (reparably) outcasted: hon jonomakanre kako *cilanqlana* cilando, mendoko bicatiqlana. *Cilanakan* hoṛo jomnūtanre miaql paṭire kako duḡrikaia, bicatiakanjo duḡdoko rikaia mendo ačḡ oṛḗre jomnū kakoḡ, when they eat or drink, they will not let an outcasted man sit with them on the

same mat, but one who is only socially unclean they allow to sit and eat or drink) with them, but they will not eat or drink in his house, i.e., things prepared in his house. The reason is because it is not through one's own fault that one becomes socially unclean (on account of a birth, of worms in a sore). If an outcast has touched in any way, however, indirectly, a man holding or carrying prepared food (other than sweatmeats) or drinking water v.g., if he has touched the mat or seat on which that man was sitting or the stick he was holding, that food or water has to be thrown away, it is contaminated (it has become outcasting).

*ci-n-ilan* vrb. n., the amount or extent of outcasting: *ci ilanžo* cilankja duarjakedḡ kako taṛomrikai, they have outcasted him in such a way that they forbid him to enter not only the inner room where the cooking pots are, but even the outer room; they do not let him even cross the threshold.

*cilaḡ, cilaḡa* syn. of *cidum*, *ciduma* Nag. *cimḡ, cimadḡ, cimada* IIas. particles expressive of a strong probability verging on certainty: nḡgee enkakeda *cilaḡ*, it must be this one who did it; paṣi eukae rapuḡkeda *cilaḡa*, most probably it is the cat who broke the small earthen vessel.

*cilaō* Nag. (II. *cilcilānā*, to shriek, to scream) I. sbst., a shout, shriek, scream, from joy, fear, etc.: hončkḡ *cilaōinḡ* aiūmḡ.

## cileilaõ

II. intrs., to shout, shriek, scream, from joy, fear, etc.: *cilaõkedae*.

*cilaõ-n* rflx. v., same meaning as intrs.: enaateko *cilaõntana*.

*cilaõ-q* p. v., used imprsly.: purage *cilaõlena*, there has been much shouting.

*ci-n-ilaõ* vrb. n., (1) the shouting, screaming: *misa cinilaõdo kã aiumlena*, the first shouting was not heard. (2) the amount or loudness of shouting: *cinilaõe cilaõla, goṭa ṭolako aiumla*, he gave such a scream that it was heard all over the hamlet.

**cileilaõ** (II. *cileilānā*, to shriek, to scream) trs. caus., to cause to scream, shriek, from fear: *tuñu simkoe cileilaõkedkoe*.

*cileilaõ-q* p. v., to get frightened so as to scream: *kupid sorarāgunre simko mermergeko cileilaõoa*, when a kite swoops down the fowls scream very much in their fright.

**cileka** ? I. intrg. adv., how? In what manner? In what state or condition? *cilekae rikantana*? How does he demean himself? *cilekae senqjana*?—besgee taikena, in what condition did he go away?—He was all right.

II. trs., to do smth. in what manner? *ne kamibu cilekaea*?

III. intrs., to act or proceed in what manner? *cilekakadape*?

*cileka-n* rflx. v. to behave, to demean oneself in what manner? *landia korae taikena tisinagapadoe cilekantana*? setarebu senoa mente kajia-kana, aledole samporouterjana, apedope *cilekantana*? aledole sena

## cileka

mentele kajikeda, iduurg (Mangra korā *cilekantana*? We, for our part, said that we would go, but who knows what may be the intention of Mangra? aledo jomkeatele sena, apedope *cilekana*? We will go after having taken our meal; and you, when will you go? andaga horareñ aubotaina, dera kain mundijada, *cilekanaiñ nādo*? I am only half way and am overtaken by the night and do not know where to stop for the night, how shall I act now?

*cileka-q* p. v., (1) to happen in what manner? *batirā cimni rapudjana*, ena nādo *cilekajana*? The chimney of the lamp is broken; now, how on earth did that happen? (2) to be done in what manner, with what result? *tisinao bicāriña, nea nādo cilekaoa*? (3) to become like what? *mandi nādo cilekajana*? linlem, how is the cooking rice now? Crush some between thy fingers (to see whether it is soft).

Note (1) the idiom: *iduurg cileka banq cileka*: Asāmdisum alom sena, iduurg *cileka banq cileka*, do not go to Assam, who knows what that country is like! *kae jeloā mente hoṛoko andanjada*, iduurg *cileka banq cileka*, people think that he will not be condemned to jail, who knows how it will be! (2) the repetition of *cileka* for the purpose of expressing a doubt as to the way or manner in which smth. happened: *barapisa cilekucilekaiñ bullena*, I had got drunk twice or three times, I do no more know exactly how.

## cilekaci

Sometimes the repetition also means: all in all, in general, all round: *cilekacilekagana*? How are things getting on in general?

**cileka ci** conj. for instance, as an example, v. g.

**cileka** ..... **enleka** correlatives: as ..... so.

**cilekan** intrg. adj., denoting quality in entrd. to *cikan* which denotes kind: *cilekan urim kiriaakai*? What is the bullock like which thou hast bought?

**cilekana** df. intrg. prn., denoting inan. os., in entrd. to *cikan*: *cikan darum namtana*?—sarjomduru, what kind of tree dost thou want?—A sal tree; *cilekana*?—*khuh motoa*, of what quality or size?—A very thick one.

**cilekani** df. intrg. prn. denoting liv. bgs. and asking after quality, in entrd. to *cikan* which asks after kind: *Sinabogare cikankoko bogakoa*?—*sinko*, what kind of animals do (the Mundas) offer in honour of Singbonga?—Fowls; *cilekanko*?—*pundiko*, of what colour?—White ones.

**cilekate** intrg. adv., by what means? *cilekatem sena*?—*sadomte*, how wilt thou go?—On horseback.

**cilna** occurs only as second part of the jingle *palnacilna*.

**cima** poetical parallel of *oko*, occurs mainly in the compounds: *cimare*? Where? *cimate*? Whither? But the forms *cimaëre* and *cimaëte* are more frequent: *Okoreme atiaa citiri*? *Asakal cimaëreme gusam*? Where dost thou feed, partridge? Spurred jungle-fowl, where dost thou look for food?

## cimi

**cima, cimad, cimada** Has. var. of *cilna*.

**cimaë** poetical parallel of *oko*, who? *Cimaë setetan, rampun salatan*? Who is arriving, that thou art picking the pulse grains?

**cimi** sbst., extent, limit, border.

In Tamar district it is used instead of *api*, the ridge of a rice field. Both in Nag. and in Has. it is neither used nor understood. In Buruma there is a ravine called *cimicör*, a mango tree called *cimiculi* and a banyan tree called *cimibari*, but nobody knows any more why they bear these names. The following derivatives are used by Missionaries:

*cimibang* adj., of inan. os., unlimited, endless, infinite; Pormesora *cimibang* pere, the infinite power of God.

*cimibang'ekia* adj., immeasurable, indefinite, immense: *Aggrajikoa cimibang'ekan raj mna*, the English possess an immense empire. When used prdly., the *n* disappears: *ipil menako sirna cimibang'ekagea*, the starry heavens are indefinitely great.

*cimibang'tea* adj., absolutely infinite; *cimibang'ten* Pormesora *sêpâ*, the wisdom of the infinite God.

*cimibang'teni* prnl. noun, One or the One who is absolutely infinite, i.e., God.

*cimimena* adj., of inan. os., limited: *cimimena otedisum*, the limited world.

*cimimeng'ten* adj., of liv. bgs., of limited powers and abilities: *cimimeng'ten atmako*.

**cimian**

*cimimantenj* prnl. noun, a finite, limited liv. bg. : Pormisor *cimibangtenj*, abu horokodo *cimimeng-tenkoge*, God is an infinite being, but we men are finite.

**cimiana**, **cimin**, **cimina**, **cimingu**, **ciminua**, **cimi**, **cimiu**, **cimilra**, **cimtura**, **cimtura** intrg. adj, prn., etc., constructed like *cimuta*, in the same meanings but interrogatively and never as postp. Moreover all these variants, excepting the three last, are used idmly. as advs. with or without the enclitic *ge* (1) to denote real excess in the action, when they modify a prd. in the f. ts. : haŋibasana jontuko Kal-katare menakoa, *ciminem* lela ? There are all kinds of animals in Calcutta (in the Zoological Gardens), how canst thou see so much ? i.e., more than one can look at : pura sãn nere mena, *ciminem* cika ? There is a lot of firewood here, more than thou canst use ; kane-kane kagajpe iditana, *cimipe* cikaca ? You come again and again to fetch paper, what will you do with so much ? It is more than you need. (2) to denote ironically excess in the opinion of others, when modifying a prd. in any other ts. : apiupun horoina lelpeae metaletana, *cimuta* pergakana ? He tells us that he will tackle any three or four of us, how strong is he ? i.e., he deems himself much stronger than he is. This excess may also be expressed by the same vars. used as adj. prds. : ne kami janaŋjanre, *ciminangca* ? If this work be per-

**cimita**

formed steadily, how much time will it take ? i.e., it will take less time than you think.

**cimin**, **cimina** vars. of *cimuta*.

**cimindari**, **cimindari** adv., as much as possible : *cimindaru* kajibujaŋ-kena mendo aŋŋa kaji kae jojomjana, I tried my best to make him understand but he did not 'eat' my words, i.e., he did not follow my advice. N. B. (1) When this adv. is used interrogatively modifying a prd. in the f. ts., it connotes idmly. that the action is more than one can possibly do : goŋa oraŋe talmasakana, mid horogae bugi jitenj, *cimindari* jogaŋla ? We are all sick in our family, only one man is all right, how can he nurse us all ? (2) When used ironically it may replace *cimuta* in the idiomatic constructions described above under *cimuta*. (3) It may also replace *cimuta* in sentences expressing wonder : *cimindari* rasikajadpea, enanaŋtepe landatana ! How much pleasure you have ! You are laughing already for a long while ; *cimindarin* gga-kadte maŋara kam dapitana ! Under how small a load thou hast strained thy back !

**cimingu**, **ciminua** vars. of *cimuta*.

**cimita**, **cimita**, **cimitu**, **cimitu**, **cimta**, **cimta**, **cimtu**, **cimtu** I. intrg. adv., when ? at what time ? *cimta*ko tebaea ?

II. adj., syn. of *cimtaru*, of what time ? Having happened when ? *cimtu* kaji nean upnatada ? aledo kale torjada, when did that happen of which thou speakest ? We have

## cimitani

no remembrance of it.

III. trs., to do smth. when? pan-  
cāṭbu *cimtaṛca*? When shall we  
hold the panchayat?

*cimta-n*, *cimtaṛ-en*, *cimti-n*, *cimi-  
tuṛ-en* rlx. v., to do smth. when?  
maṇḍi jomdōbu *cimtaṛena*, seta-  
nabu cibi tikinena?

*cimta-g*, *cimtaṛ-g*, *cimtu-g*, *cimi-  
tuṛ-g* p. v., to happen when? To  
be done when? aīṇa gojōsamaṇ  
*cimtaṛoa*? When will the time of  
my death arrive?

IV. *cimta* .... *imita*, *cimtaṛ* ....  
*imitaṛ*, *cimti* .... *imti*, *cimtuṛ* ....  
*imituṛ* correl. adv., when ... then ... :  
*cimtae sena*, *imta apco senpe*, when  
he goes, do you go also. With  
*jaked* in each member, this correla-  
tion means : as long as ..., so long.

V. The repeated form *cimtaecimta*,  
*cimtaṛcimtaṛ*, etc., has a more  
extended or emphatic meaning :  
whenever, whensoever? *cimtaecim-  
tae hiju*? kabu tāngia, God knows  
when he will come, let us not wait  
for him; nea kaji kale ituana *cim-  
taṛcimtaṛu* kajim uṇaakada?  
We do not know about that, when  
did it happen? *cimtaecimtae sena*,  
*imtaimta apco senpe*, whenever he  
goes, do you go also.

**cimitani**, **cimtaṇi**, **cimituṇi**,  
**cimtuṇi**, **cimtani**, **cimtaṇi**, **cim-  
tuṇi**, **cimtuṇi** intrg. prn., the one  
referring to what time? It is used  
in or about circumstances in which  
different agents come or go or per-  
form certain acts singly or in  
batches at more or less fixed inter-  
vals one after another : sobenko

## cimṭa

kaream omeabaṇḍkoa?—aṛia caba-  
koa;—*cimtaṛlon* omeaṇḍkoa?—  
silaenko, hast thou given the ration  
of food to all?—I have not yet  
finished with all of them.—To  
whom (ltly., to those who came  
when?) hast thou given it?—To  
those who came first.

**cimiṇ**, **cimiuṇ** vars. of *cimiaṛ*.

**cimpiaṛ**, **cimpinaṛ**, **cimping**, **cim-  
pinuṛ**, **cimpiraṛ**, **cimpiru**, **cimpiruṇ**,  
**cimpiaṇ**, **cimpiaṇ** intrg. adj., prn.,  
etc., constructed like *impiaṛ* in the  
same meanings but interrogatively  
and never as postp.

**cimta**, **cimtaṛ** vars. of *cimila*.

**cimti** Kera. var. of *cimtaṛ*.

**cimti-cimti** Kera. var. of *cimpiaṛ*.

**cimtiruṇ** var. of *cimiaṛ*.

**cimtu**, **cimtuṇ** vars. of *cimila*.

**cimtuṇ**, **cimtuṇuṇ** vars. of  
*cimtaṛ*.

**cimṭa** (II. Or. Sād. tongs, nip-  
pers) I. subst., (1) the smaller black-  
smith's tongs which are held with  
one hand, in entrd. to *sanḍāsom*, the  
larger one's for the use of which  
both hands are required. (2) syn.  
of *janumpieg*, *janumuruṇcimṭa*,  
small pincers used to extract thorns  
from feet and hands, thorn extrac-  
tors. This is an implement which  
nearly every Munda carries about  
him everywhere hanging to a string  
slung around his neck. Their work  
in field and forest renders it indispen-  
sible as they are always barefooted.  
(Pl. XX. 2).

II. trs., to seize or hold with the  
smaller kind of tongs : pāl kotṭan-  
reko *cimṭaṛa*. (2) to extract thorns

## cimṭa

by means of small pincers. Note the idioms : (1) karakomina sukena, hongandaree *cimṭaḷina*, I introduced my hand in order to catch a crab, it caught my little finger in its pincers. (2) miaḷmiadto alea simhonko kāu *cimṭacabakedkoā*, a crow carried off in its beak one small chickens the one after the other. (3) en jaṭa toḷkeate kamtebaaina, *cimṭakeate* omainamo, if thou holdest that stick folding thy palm around it, thou wilt not be able to reach it on to me, hold its extremity with two fingers only and give it to me that way.

*cimṭa-n* rlx. v. to use a thorn extractor on one's own body : janum sarsarte kā pieagaredo *cimṭanne*.

*ci-p-imṭa* repr. v., to catch each other with tongs : baraḷkina pāḷkina repetana, eperapeperataḷkina *ci-pimṭakenu*, two blacksmiths compete for the post of village blacksmith, whilst quarrelling they caught each other with their tongs.

*cimṭa-2* p.v., (1) to be held with tongs : miaḷ pāl *cimṭakana*, orq miaḷ hasaagareea. (2) to be extracted with small pincers.

*ci-n-imṭa* vrb. n., (1) the holding with tongs : misa *cinimṭade* pocola, eṭa some *cimṭakedate* kotṭekeda, the first time he took it up with the tongs, he let it drop, having taken it up a second time, he beat it. (2) the strength with which the tongs are used : *cinimṭae* cimṭakja entara jilaḷ kecauterjana, he caught him so forcibly with his tongs that his flesh at that spot was quite torn.

## cina

*cimṭi-pipiri* (Sad. *cimṭi* ant, *pipir*, flying ant) sbst., collective noun for creeping and flying insects.

*cimṭul*, *cimṭul-rakaḷ* Has. syn. of *pintulrakaḷ* Naḡ. trs., to raise at one end smth. which is balanced, so that the other end sinks down to the ground, to tilt.

*cimṭul-2*, *cimṭulrakaḷ-2* p.v., to be tilted, to be raised on one side whilst the other side goes down : ladiakan gharice buransa tenekaḷ banoare *cimṭuloga*, if there be not a prop at either end of a loaded cart, it is sure to tilt; kāraḷ dāa dā taṭitnre subasa *cimṭulou*, the lower end of the well pole rises whilst one draws water.

*ci-n-imṭul* vrb. n., the extent of tilting : dā taṭitnre *cinimṭule* cimṭulkeda hupalekaga kā mulḷona, in drawing water he tilted the pole in such a way that it was nearly vertical.

*cina* var. of *cinha*.

*cina* intrg. particle *ci* with the aff. *ni* of address to women : senam *cina* kama?

*cina* (H. *cinānā*, to know, to recognize) poetical parallel of *leḷ*, to see : Ambka cirea *cinia*? Will it be as if I saw thee?

*ci-p-ina* repr. v., (1) in songs, to see each other : Cimackoregalina *ci-pinago*? Where will we two meet again? (2) in ordinary conversation, like *leḷ*, to recognize each other, to be acquainted with each other : daparomj meiko *ci-pinajana*; inkuḷḷe *ci-pinaakana*.

*cina-2* p.v., in songs; to be seen :



**cina**

**Gatimedo** nimin hoçogamaäre, **Gati-medo** kae lelo lelo. **Saagamedo** nimin bandijetere, **Saagamedo** kae *cinao cinao*. In this stormy weather, thy friend does not even show himself. In these dog days thy friend remains invisible.

**cina** syn. of *cikang*.

**cina-badam** var. of *ciniabadam*.

**cina**mente syn. of *cikanamente*.

**cināri** var. of *chināri*.

**cina**te syn. of *cikangte*.

**cín-bin** var. of *chinbin*.

**cincj** var. of *cicj*.

**cindaq** p. v., used of the embryonic state of the young of birds or animals in the egg or in the womb. It would be improper to use it of the human embryo: simjaromre hon *cindaakana*; *cindaakan* simjarom tupulere barabari kã tambruboa, if you plunge a developed egg in water, it will not lie flat on the bottom; ne meroma läire hon *cindaakana*. It occurs also in the epd. *honcindaq*.

**cinda** var. of *cenda*.

**cindaq** sbst., a patch of jungle surrounded with open country.

*cindaq**cindaq* adv., of forest, in patches: ale disumre bir *cindaq-cindaq* mena, in our country there are jungles, but reduced to patches here and there.

**cingaö** var. of *chingaö*.

**cinha** Nag. **cina** Has. (II. Sad. *cinha*) I. sbst., a sign, a mark: ne boçore hasulenra *cina* kã lelqtana, he does not look as if he had been sick.

II. trs., to mark, to make a sign on:

**cinia-badam**

ne pipire *cinhatape* kotekote paci-gara ur lagatinaa.

*cinha-n*, *cina-n* rflx.v., to sign or mark oneself: diku kuriko arandia-kanaina mente sinduriteko *cinhana*, Hindu women bear a red mark to show that they are married.

*ci-p-unha*, *ci-p-ina* repr.v., to mark each other.

*cinha-q*, *cina-q* p.v., to be or get marked: bnako jäcqlöge seledmisa-janre kã lelurumoa mente alkatürate *cinhajana*, the Igunny bags have been marked with coaltars so that they may be recognized if they get mixed with those of other people.

**cini** (II. Sad.) I. sbst., coarse crystallized sugar, in entrd. to *gur*, molasses obtained from the sugarcane.

II. adj., sweetened with sugar: *cini* cãm nũa ci bulua cãm nũa?

III. trs., (1) to make sugar: *cikana*-ko *cinijada*? Of what do they make sugar? (2) to sweeten with sugar: cãpe *cini*keda cipe buluakeda?

*cini-n* rflx.v., to cover oneself with sugar: ne hon *cini* jomkena, goça laeoe *cini*njina.

*cini-q* p. v., to get sweetened with sugar: cã kã *cini*akana, buluakaan-ga.

*cini*ge adv., so that it becomes sweet: *cini*ge lagaöeme, huria-huriam hernqjada, put sugar enough to sweeten it, thou art strewing rather very little.

**cini** syn. of *cikanj*.

**cinia-badam**, **cina-badam** sbst., *Arachis hypogea*, Linn.; *Papilionaceae*,—the Ground-Nut, called

*cinabadam* in India because it is supposed to have been imported from China. The leaves are used as a potherb.

**cini-buṭa**, **cini sakam**, syn. of *gūruara*, *koara*, *malukama*; *merom-medara*, *pirinadukam*, *olekantara* sbst., *Scoparia dulcis*, Linn.; *Scrophulariaceae*, a common, erect, branched, perennial herb with small, white flowers and sweet leaves which are eaten raw by children, and sometimes used as a potherb.

**cinigi** (cfr. *cunicuni*) used only by little children as a l j and a l j noun, small: *cinigi* cêčkô gočhîa.

**cinta** (II. Sad) sbst., thought: nī begar *cintaren* hon, this is a thoughtless child.

**cīṇ Ho**, (Or. *heṇḥeṇḥgrnā*) also used by little children elsewhere, intrs., (1) of horses, to neigh: sadom *cīṇjuda*. (2) of kites, to screech: kuṛiḍ *cīṇjuda*.

**cīṇ-con** syn. of *cieč*.

**cīṇgiḍ** (Or. *cīṇḡnā*, to pinch slightly or make a mark on the skin by pressure) I. sbst., a red spot on the skin: en *cīṇgiḍrege* ranu lagaō-tam ente amagā tihisu cīṇāōōa.

II. trs., to cause the skin to become red, to make the blood gather and appear under the skin: tabīṛitabīṛite mačomīṇ *cīṇgiḍkīa*.

*ci-p-iṇgiḍ* repr. v., to cause a redness of each other's skin: tikiṇ sapahkena jōṛte, *cipīṇgiḍjanakīṇ* (or *n ačomkīṇ cipiṇgiḍjīna*).

*cīṇgiḍ-ḡ* p. v., to be red from the blood under the skin, to have a rosy skin, to blush: Belaīti hoṛoko purate

mačomko *cīṇgiḍkīna*, mačom kī *cīṇgiḍakīnoko* morōsogeko lelōi, many Europeans have a rosy skin, those who are not rosy look pale; giute, kīste in'ā mačom mēdūāṛre *cīṇgiḍkīna*, he blushes with shame, he is red with anger.

*cīṇgiḍḡje* adv., so as to cause redness of the skin: *cīṇgiḍḡje* tabriḷi.

**cīṇḡṛi**, **cīṇḡṛi** (II. *cīṇḡṛi*; Sad. *cīṇḡṛi*) sbst., syn. of *juti wa*, the ordinary shrimp or prawn.

**cīṇḡṛi miṇḡṛi**, **cīṇḡṛi-miṇḡṛi**, Cfr. *cīṇḡṛi*, *miṇḡṛi* *miṇḡṛi* and *cīṇḡṛi* *miṇḡṛi*, adverbial jingie descriptive of the impression produced by the sight of a number of living beings restlessly and promiscuously running and moving about always on the same more or less limited spot, as, v. g., ants on their hill when disturbed. It seems to be used by preference of smaller animals and fish and insects: ičhaiko *cīṇḡṛimiṇḡṛi* *ḍarek* leḷtana; iskullonko burukutīre *cīṇḡṛimiṇḡṛi* *tanko* inutana.

**cīṇ-goro-goro** (Sad; Or. *cenkhō-johāi*) I. sbst., the screech of a kite. II. intrs., of the kite, to screech; kuṛiḍ *cīṇ-gorogorojuda*.

*cīṇgorogoro-n* rflx. v., same meaning. *cīṇgorogorolan* adv., with *ra*, same meaning: kuṛiḍ *cīṇgorogorolane* *rajuda*.

**cīṇ-hêhê-hêhê** (Sad; II. *hin-hinānā*, to neigh; Or. *cīṇkhnā*, to shout, of animals) I. sbst., the neighing of a horse.

II. intrs., to neigh: sadom *cīṇ-hêhêhêjuda*.

## cipa

*cīq̄hēhēhēhē-n* rlx. v., to neigh.  
*cīhēhēhēhētan* adv., with *rg*, to  
 neigh: sadom *cīq̄hēhēhēhētanē*  
*rajudā*.

**cipa** (II. *cāmpnū*; Sad. *cipek*; Or.  
*cipācipā nannū*) I. sbst., may be used  
 in-lead of *cīnpi*.

II. trs., to squeeze out, to press out  
 the liquid contained in smth.: *ili*  
*cipaēpe*; lumakin lija *cipikēd*  
*tasitam*; jumbirarasi *cipikēd*  
*bulunlere sibilā*; uli moare *cipit-*  
*taipe*, squeeze out the juice of a  
 mango into his mouth; lijaṛa b̄ree  
*cipitq̄nā*, he squeezed out the water  
 from his cloth on to my head.

*cipa-n* rlx. v., to squeeze smth. into  
 one's mouth or on to one's body:  
 moare n̄iml urasi *cipanjana*.

*cī-pipī* repr. v., to squeeze out smth.  
 into each other's mouth or on to  
 each other's body: moare ulirasikina  
*cipipakena*.

*cipa-g* p. v., to be squeezed out:  
*ili nāge cipap̄tana*.

*cī-n-ipa* vib n., (1) the amount of  
 squeezing out: *cīnipako* *cipakeda*,  
*nunūkoge* *hūinjana*, they squeezed  
 out so much beer that the drinkers  
 were too few (to drink it all). (2) the  
 result of the squeezing or the liquid  
 squeezed out: *misa cīnipado* *hāṭina-*  
*cabajana*, *oroḡeko* *cipijada*, the rice-  
 beer obtained in the first squeezing  
 has all been dealt out, they are  
 squeezing out more; *neā okočā*  
*cīnīpa?* Of whose squeezing is this?

**cipa** used in Tamar as var. of *cipi*.

**cipaī** var. of *cipi*.

**cipa-ili** sbst., rice-beer squeezed  
 out from the dregs, in entrd. to

## cipiḡ

*cīp̄tī*, rice-beer simply poured off  
 from the dregs.

**cipi**, **cipa**, **cipaī**, **cipīni** (Sad. *cipi*;  
 Or. *chippī*) I. sbst., a small or  
 middle-sized brass bowl used to  
 eat rice or curry or to drink (Pl.  
 XXV, (1). The ordinary *cipi* is  
 thick-rimmed and thin-bottomed;  
 another, more common among the  
 Oraons and called *waracipi*, is thin-  
 rimmed and thick-bottomed; a third  
 one is more broadly open and is  
 called *latarcipi*, because it is com-  
 monly used in Tamar (*latar-disum*).

II. trs., (1) to make a *cipi*: *cīnārko*  
*cipijuda?* Of what do they make  
 bowls? (2) in connection with a nl,  
 to give so many bowlfuls: *iliko*  
*modēcipik̄nā*, they gave me one bowl-  
 ful of rice-beer.

*cipi-n* rlx. v., in connection with a  
 nl, to eat or drink so many bowl-  
 fuls: *setare ilī modēcipanjana*, *cikate*  
*kac buloa?*

*cipi-o* p. v., of bowls, to be made of  
 such or such a material: *pitalaṛ*  
*cipit̄tana*, bowls are made of brass.

**cipiḡ** (See under *cipa*; Sad. *cipir*)  
 Cfr. *cepeḡ*, *cepoḡ*, I adj. (1) of seeds  
 and pods flat from misformation.  
 These seeds or pods are empty or  
 nearly so: *cipid̄ rāri*, *cipid̄ rambra*,  
*cipid̄ hary*, *cipid̄ laba*. Also used  
 as adj. noun: *ne kak̄irucipid̄ko*  
*gip̄itam*, *kā omōnā*; *atarlere* *cipid̄ko*  
*urūnōa*. (2) with *med̄*, an eye of  
 which all the liquid has flown out  
 and which has become quite flat, an  
 empty eye.

II. trs. caus., to cause to become flat  
 and empty: *cačako* *babako* *cipid̄keda*;

## cipid

the paddy bugs have caused the emptiness of the grains; ne putam mliko *cipitukgi* eiko tukuikese-lakgia? Have they emptied the eyes of this dove or have they sewn its eyelids? Occurs also in the cpd. *nuucipid*, to dry up the mother's breasts: honko *nuucipidgi*.

*cipid-ea* rlx. v, with *med*, to empty one's own eyes: motuite okoe mede *cipidena*?

*cipid-g* p. v., to lose its juice otherwise than by being squeezed, and so become flat and empty: baba caŕako cipekeda, puraga baba *cipid-jau*, the green bugs have sucked out the juice of the paddy grains, many grains are flat and empty: koeekoe karelo dekedembel taŕar jôjune jaw *cipid-a*, if a cucumber is carved or strangled in shape, its seeds will be empty; med suite sobolere pusiga onto *cipiduterot*, if you puncture the eye with a needle, the humour will flow out and the eye will become quite flat and empty; bupinkoŕa toŕ *cipid-a*, (or *lanaga*), the breasts of old women become empty and flat, or become flat like the legume of the *lam* creeper. *ci-n-cipid* vrb. n, (1) the amount of flat, empty seeds or pods: *cinipid* cipiljana alaŕi, goŕa goŕare bar teŕa jawbena, so many pods of our pigeon-peas grew empty that out of the whole field we got only two seer measures of seeds. (2) the flatness produced, the empty grains, seeds or pods: neado caŕakoŕ *cinipid*, the paddy bugs are responsible for this emptiness of the grains.

## cipud

*cipini* var. of *cipi*.

*cipud* I. subst, (1) occurs in the expression *mod cipud*, a fistful: ei! *mod cipudo* kim omiŕa? (2) used by poor people, a small rice-bale, a small pulse-bale.

II. trs., (1) to close one's hand so that the fingertips actually touch the palm of the hand. This may be done either by the empty hand or by a hand containing something. *Ataq* means, to keep one's hand entirely open with the fingers joined and stretched out straight, whereas *kau* denotes a middle position of the hand between *cipud* and *ataq*, to keep one's hand open but so that the joined fingers are raised half ways: *cipudlem* or *ti cipudlem* close thy hand; amarvôkinkoŕa *tiko cipuder*, people who are dying twitch their hands (2) to take a closed handful, to take by handfuls: hupupia honko eiŕiŕ *cipuderikodŕa*, he allowed the very small children to take sugar by the fistful. (3) with inserted ind. o., to enclose smth. in some kind of wrapper for the commodity of a child who could not otherwise keep it in its hand: jân sakamre *cipudataŕa*, ne hon kao cipulituan. (1) fig., of poor people to put in a small bale containing only from 4 to 10 seers: *ciminuapo cipudked* niŕuado?—goŕa baria, loŕoŕa apia, how many small bales have you made this year?—Two with the produce of our high field, and three with the produce of our low field.

III. intrs., of poor people, to make

## cipud-ḍuman

## cira

up a bale of rice or pulse : cimianape  
*cipudakada* niulan ?

*cipud-en* rlx. v., to close one's hand:  
tī *cipudenme*.

*cipud-ḡ* p. v., (1) to have one's hands closed by an abnormal contraction of the muscles : tī *cipud-jua*, cañlijua idiḡe okoniḡ kiḡite n-ka hobatani, his hands are shut convulsively ; take rice grains to the sothsayer and find out whether a spirit or a witch is the cause of this. (2) of the rice of a poor man, to be bled. (3) of the bale of a poor man, to be made : miad bāri *cipudakanataleg*.

*en-ipud* vrb. n., the extent to which the hand is kept closed : ne hon meḡ came cinia omia, *cirapule* *cipudkela* tīrege da abajana, I gave this boy a spoonful of sugar he clutched it in his hand so long that it melted.

*cipud-baba* sbst., the baled rice of a poor man : *cipudbabule* e cabakeda, tisiagapale besatana.

*cipud-ḍuman* I sbst., (1) a handful. (2) a small bundle, a parcel. (3) a very small rice bale containing from 1 to 10 seus.

II trs., to shape smth. in the form of a ball by compressing it in the hollow of one's hand : dumbaḡadko *cipudḍumanava*, round cakes of bread are made by compression in the hollow of one hand : kalure jilu bar tīte *cipudḍumazkeatve* idiḡ, he carried off the meat in a leaf late pressing it between his two hands.

*cipudḍumaz-e* p. v., to be shaped in the form of a ball by compression

in the hollow of one hand.

*cipud-rapud* trs., to break smth. by compressing it in the closed palm of one's hand : simjaro ne *cipudrapudkeda*.

*cipudrapud-ḡ* p. v., to be broken that way : baria simjarom *cipudrapudjana*, miaddo tabarapudjana.

*cipur*, *cipurud* occurs in the cpd. *cēḡcipurud*.

*cira* (Sad. II *cīraā*) I. sbst., (1) longitudinal stripes : barunua doḡare idauy baria ei apia *cira* mena, I do not know whether it is two or three longitudinal stripes the bull-frog has on its back. (2) the way of the saw, i.e., the cut made by a saw : baḡiḡakan *cirakin* hidḡiḡitada, the two sawyers have sawn and thrown away the cut, i.e., the put in which the saw did not cut straight. (3) the narrow strip of unploughed land which serves as boundary between two high fields or between two rice fields which are on the same level, in entrā to *ari*, a ridge which serves as boundary to terraced fields. The *cira* is from a few inches to 1½ foot broad : *cirare* doḡari roatam. (4) a high field with well defined boundary lines, in entrā to *ari*, a low, terraced field : meḡbar *cira* menaḡ. iḡa (5) a narrow unploughed line between two furrows : *cirare* miḡ načal harrūpalem. (6) a narrow line omitted between two passages of the levelling plank : kara ačarte alope tegaiḡiḡa, *cirakoge* sida saḡkḡ-ka, do not press down the levelling plank further on but pass first over

the omitted strips. (7) syn. of *cirmaḍ*, a strip of jungle between two fields, the strip being narrower than the fields: *baran goṛakadṭa-kirare burusanagako taikena, siḡoḡ-jana, cirare bāri nādo sareakana*, on the spot where both fields were cleared there were wild yams, they have been rooted up by the ploughing, now there are left only on the strip between the two fields. (8) in *Ias.*, a defective line in the weaving where the threads are crowded or too far apart. N. B. The parting line of the hair is not called *cira*, but *sindurihora*.

II. trs., (1) to make any of the *ciras* just described. (2) to draw the line which parts the hair: *hon mulire ciratime, saḡredo kā*, part the hair of the child in the middle, not on the side.

*cira-n* rflx. v., syn. of *paṛan, sinū-rin*, to comb one's hair with a parting line: *nakintanre okoniḡdo (mulireko cirana, okoniḡdo saḡre*.

*ci-p-ira* repr. v., to comb each other's hair with a parting line: *en daḡḡipikina ūḡkina cipiralana*.

*cira-g* p. v., meanings corresponding to the trs.

**cira** (Sad.) syn. of *nathi*, sbst., a length of thread which is the seventh part of a *pāri*. There are five *pāris* in the skein which is called *toah, naḡgoli* or *muḡhā*.

**cira-cira** I. adj., (1) of plants which have grown in uneven lines: *ciracira bāko paṭuḡkaḍ roapintar-tape*, having uprooted those flower-

plants which have come out in uneven lines, plant them out at proper distances. (2) of cloth which in places is too closely or too loosely woven: *jaṭuḡaṭu lija kirinaṡape, ciracira lija aloṭaṡaṡi*, buy for me a thick-threaded, closely woven cloth, do not bring me one with unevenly woven lines.

II. trs., (1) to plough leaving narrow unploughed lines (narrower than the furrows) between the furrows: *siṡiako sḡkar siḡkena, goṡa goṡako ciracirakeda*. (2) to plant in parallel lines: *roatanre aluko ciraciraḡa*. (3) to sow in lines of uneven thickness or with empty lines: *ṡamuti hoṡole herrikatṡia goṡa goṡae ciracirakeda*. (4) to leave unlevelled lines between the passages of the levelling plank: *kira kā ituṡleḡupa ciracirajadu, saḡ-rūṡaṡe*. (5) to make thick or thin lines in weaving, either lengthwise or crosswise: *ne paṡiḡ naḡḡee tenituntina, lija ciracirakeda* (or *horahorakeda*). (6) to mark with longitudinal, parallel running lines or stripes.

*ciracira-g* p. v., used in all the meanings corresponding to those of the trs.: *siṡtanre paṡaḡo ciracirajana enamente taṡaḡko kā paṡuḡcabajina; ne goṡare rāṡi ciracirajana; karatanre ciracirajana; lija ciracirajana*.

*ciracira, ciracirage* adv., used in all the meanings corresponding to those of the trs.: *siṡṡtanre ciracira siṡeo baiua, rūṡajare oṡṡ tekeṡaḡjaro saḡjipṡ lagatina, in the first plough-*

ing one may leave narrow lines between the furrows, but in the second and third ploughing it is necessary to drive the plough close beside the former furrow; alu *ciracirako* roaŋa; rāŋi *ciracirige* omonakana, hortanrejā enkadena; turu *ciracirae* onolakana, the palm-squirrel is marked with longitudinal stripes (on its back).

*ciracira*, *ciracirate* adv., along the unploughed boundary strips between the fields: *ciracirate* senemo.

*ciracirare* adv., in or along the line into which plants have come out or have been planted; *ciracirakore* adv., in or along such lines: *ciracirare* omonjan keŋelo surgunjare jākakana etataraŋdo oteroge nārījama, along the line where the surgunja has come out the *horg* has climbed on the *surgunja* stems, elsewhere it creeps on the ground.

**ciraciraan** adj., syn. of *ciracira*.

*ciraciraange* adv., syn. of *ciracira*.

**ciraconŋo** (Sal. *ciracūt*, *ciracota*;

II. *cirū*, to rend) trs., (1) to tear or rend a prey contending with each other, as vultures, wolves, wild dogs: taniko miaq meromko *ciraconŋokja*. (2) fig., to get money, out of someone, severally and unequally: iril ganda paŋsa taikena, liŋiŋimbiriko *ciraconŋokja*, I had 8 annas, all the children were at me and got it out of me, some more, some less. *ciraconŋo-g* p. v., (1) to be torn to pieces by carnivorous animals: tanikoq mocare tojan merom *ciraconŋogea*. (2) fig., to get all used up by people who take of it

in emulation: moq gandraq tumaku taikena, ili nūtaro upualenei soben *ciraconŋojana*.

*ciraconŋotan* adv., modifying *riŋa* or *rikoq*, same meaning as the trs. and the p. v.: taniko miaq merom *ciraconŋotanko* rikakja; miaq merom *ciraconŋotane* rikajana.

**ciramboroē** intrs., is used in songs instead of *cilumcoloē* to describe by imitation, the call of the *suriam* bird: Jepsaŋagi teŋalena, reŋkodoko rōrōō; jargida puraŋleni, suriamko *ciramboroē*. The hot season is there, the ciendis call *rōrōō*; the rainy season is over, the *suriam* birds call *ciramboroē*.

**ci biraō** (Or. *cirbiriraō*, to be slightly pungent, to titillate the palate; Sal. *cirbirack*) syn. of *cirbirin*, as referring to a burning or tickling sensation.

**cirbiri** syn. of *bocotupurfi*.

**circiŋi** Nag. (Sad.; Or. *circiŋi*, armed with prickles) syn. of *siturkaŋ* Has. sbst., *Achyranthes aspera*, Linn.; *Amaranthaceae*,—a troublesome weed of roadsides and waste places, with opposite, elliptic, obtuse leaves, small flowers surrounded by spinescent bracteoles, and deflexed on a rigid, linear spike; these bracteoles, in seed as well as in flower, stick to the skin and to the clothes. The leaves when young are used as a potherb. The blue-flowered *maraq circiŋi*, so called because its flower-spike somewhat resembles that of *circiŋi*, is *Stachytarpheta indica*, Vahl; *Verbenaceae*.

**circiŋiaq** contrary of *dopoŋopo*,

## ciciŭi-tasaŭ

I. abs. n., of birds, slenderness, as, v. g., the slenderness of a wagtail: *ciciŭiaŭ* leŭto ne eŭrŭ kae kiriakanako menjuda, when they notice the slenderness of a bird, people say that it has not become fat.

II. adj., slim, slender, (1) of birds: *ciciŭiaŭ* simko goŭkja. Also used as adj. noun: nŭ ōkoŭ *ciciŭiaŭ*? (2) fig., of women: *ciciŭiaŭ* daagiri.

*ciciŭiaŭ-p* p. v., to become, to grow, slender: ne sim purageo *ciciŭiadakana*.

**ciciŭi-tasaŭ** sbst., syn. of *chinŭri-tasaŭ*.

**cirgal** I. abs. n., carefulness, cautiousness, prudence: ne hoŭa monre maha kiti heaŭiŭa ŭandelenŭa *cirgal* menagea, niŭlaŭdo muŭiaŭ kae heaŭiaŭdi, he is even now cautious never to let his bullocks graze on cultivated land, remembering how last year he was fined for it.

II. adj., prudent, careful, cautious: *cirgal* eŭrŭ tiŭaŭdoia jurasanjokŭŭia, I succeeded to-day in catching with birdlime a bird which was shy of the traps; *cirgal* hoŭoko nekan lasapandare kako ŭorikana, people who are prudent do not let themselves get embroiled in such unmerited accusations.

III. trs., to beware of smb. or smth., to be on one's guard against smb. or smth.: en hoŭo *cirgalipe* bedapeao kŭredo; kerkŭŭa aŭa kae *cirgalla* tiŭia, enates ŭojana.

Note the idiom: Hanjedberare alea kupulko menaŭkoa mentea aŭuma

## cirgal

kada, mendo kaita *cirgalakadkou*, I have heard that we have relations living at Hanjedbera, but I do not know them, I made no further inquiries about them.

IV. trs. caus., to render careful, prudent, cautious: neren maraŭko bandukteko *cirgalkedkoa*, enamento heŭa atiaŭ kako uŭuaŭa, they have frightened the peacocks with their guns, that is why they do no more come this way now in search of food.

V. intrs., to be careful, to be mindful, to beware, to be wary, to be shy: *cirgalme*; *cirgalakampe* or *cirgalakin* tŭinpe; birren maraŭko erageko *cirgala*.

*cirgal-en* rflx. v., to take care, to be wary, prudent, iminaŭsa dandejireo kae *cirgalena*, even after so many fines he does not take care; kumbŭrukoŭ kaji aŭunbaŭtanreo ne hoŭo kae *cirgalena*, oarikorego poŭonkoe dŭgiriŭikidi, even after having heard that there are cases of theft, he does not take any precautions, he leaves his rice bales in his verandah. (2) to take care of one's own person, to pay attention to the personal danger one runs: purageo buljana, maŭaŭaŭa botoe lŭtanreo kae *cirgalenjana*.

*ci-p-irgal* repr. v., to beware of each other, to be on their guard against each other: nŭdoko *cipirgalakana*, kako bepedadaria. Note the idiom: Medsoboren Dŭŭasurloŭben *cipirgalakana* ei kŭ? Art thou and Darasar of Medsob, both aware that you are relations?



## cirgal

*cirgal*-*o* p. v., to be male wary, shy, cautious, watchful : ne guturen putamko bandukteko *cirgalakana*, the doves in this scrub-jungle have been put on their guard by the use of the gun.

*ci-n-irgal* vrb. n., (1) the amount of watchfulness : *cinirgulle* *cirgalked*-*koa*, miado baṛasi kako huaca, we have put the fishes so much on their guard, that there is not a single one that bites. (2) the watchfulness which has been caused: *misa cinirgal-doko* *ripinala*, *tisiagapa* *oroko* *cirgalruarqtana*, they have forgotten the first time they were put on their guard, nowadays they are becoming wary again

*cirgalan* participle of which the d. o. must be expressed, who has become wary, watchful : *aṭa cirgalan* *cêrê nre* *cilekatee* *duba* ; *nekana* *cirgalan* *hoṛoko*, people who are on their guard against such things.

*cirgalte* adv., with care, prudently, watchfully : *cirgalte* *seneme* *oko* *janumkojām* *namtage*, walk heedfully, thou mightest step on some thorn.

*cirgalakange*, *cirgalange*, *cirgalge*, *cirgalte* adv., with *tain*, to remain on one's guard, on the alert, on the look-out : *cirgalge* *tainpe* *kumbārukumbāruqtana*, be on your guard : thefts are rife.

VI. Occurs in epds. the first member of which expresses the thing about which watchfulness, caution, guardedness is kept : *aṭacirgal*, *bandukcirgal*, *ḍandecirgal*, *erac-cirgal*, *ṭotecirgal*, etc.

## ciriaḍ

*ciri*, *ciru* (Or. *chirī* ; Sad. *ciri*, *cir*) sbst., the spurs on birds' legs : ne sima *ciri* auri gojaoa, kao mataakana, the spurs of this cock are not yet sharp, it is not full-grown.

*ciri-o* p. v., of birds, to get spurs : *ciriakanne*.

*ciri* syn. of *boro* in songs and tales, I. sbst., fear, dread : *Bera-cureu* *cirite* *nojortamega*, (the *aera* fish) flies in fear of the fruit of the *Casaria* tree which grows in the valleys.

II. intrs., to fear : *Janumbakiri*, *māina*, *kācin* *cirite* ? Dost thou not fear, O girl, the thorny hedge ?

III. It occurs in the jingle *boro-ciri*.

*ciriaḍ* (Or. *chirya'ānā* ; Sad. *ciraek*) I. sbst., the way a drop of oil spreads : *setara* *raadare* *sunum* *ṭipakeḍei* *ciriḍ* *lette* *buḍiko* *dukuko* *picaa*, *dêṛiko* *dāreoko* *picaa*, native medicine men find out what ails a man by observing how a drop of oil spreads on the surface of the water he made in the morning ; witch-finders even divine in the same way by what sacrifice he will get cured.

II. trs., (1) syn. of *pasāraḍ*, to scatter smth. about, v.g., grains whilst sowing : *dulburuakan* *baba* *ciriaḍtape* ; *taṭatanleka* *guṛulu* *alom* *herea*, *sobensa* *ciriaḍḍme*, do not sow the millet as if plumping down the seeds, throw them about evenly, in all directions. (2) to reduce a swelling or cure a sprain (by dispersing the blood which has

## cīria-pītia

gathered ther.) either by shampooing, hot fomentations or application of some medicine. When it is intended to specify the manner in which the swelling is reduced, the epds. *utircirĩa* and *loloecirĩa* and the phrase: *ranule cirĩa* are used: *loṭog utircirĩaḍlaimē* (3) to spread out, v.g., a drop of oil, by dropping it on the surface of a liquid

*cirĩa-n* rflx. v., (1) to scatter all out, to go individually or in small groups in various directions: *uriko goṭa burur ko cirĩantana*. (2) to reduce a swelling or sprain on one's own body.

*cirĩa-ḡ* p.v., to be scattered, to be spread out: *ibilre tasiare kā rōṛa mente baba goṭa kolom cirĩaḡjana* (2) of swellings or sprains, to be reduced: *mōakaure lololere maḡom cirĩaḡa*, *sir loṭogākanre itirte cirĩaḡa*, the blood in a swelling is dispersed by hot fomentations, a sprained muscle is spread out by shampooing. (3) to spread on the surface: *sunun dare tipalere cirĩaḡa*.

**cīria-pītia, cīriḡ-pītiḡ** (Sad. *ciringhaling*) syn. of *cuniamunia* and *luṭitimbiri*, collective n., all the children below 12-13 years: *cīriapītia sobene sutuaṇḍkoṛ*, he has brought with him all his young children.

*cīriapitulan* adv., all young children together, in a group of young children only: *cīriapitulan ko senḡjana*.

**cīri-biri** 1<sup>o</sup> var. of *cēderebedere*, speckled. 2<sup>o</sup> var. of *cerebere*, to

## cīriḡ-cīriḡ

chatter. 3<sup>o</sup> var. of *cerebere*, used in songs of a mixture of bright colours. 4<sup>o</sup> diminutive of *cācāraḍ*, I. sbst., a biting or slightly burning sensation: *sunumte gaḍ cīribirjā in takena, ti dareṇ tupuḍḍei cīribiri baḡjana*, the biting sensation produced by the oil in the sore of my hand disappeared when I bathed my hand.

II. trs. caus., to cause in smb. the production of a biting sensation: *ne hon gaḍkore sunum gosṭepo cīribiriḡḡa*, enatee rātana.

III. intrs. prsl. or imprsl., to have or feel a biting sensation gaḍ *cīribiritana*. (2) syn. of *ruḡam*, to tickle: *kāṭa cīribiriḡḡa*, my foot tickles; *tīṭa cīribiritana*, my hand tickles. *cīribiri-n* rflx. v., to cause in oneself the production of a biting sensation or of the tickling of hands or feet: *poṭaakantare manisunumia gosṭala, cīribiriḡḡa—moṭaitem cīribiritana kā ituanleka*.

*cīribiri-ḡ* p.v., same meaning as intrs.: *ūr poṭabipakantare manisunum lagaḍlere cīribirioa*.

*cīribirige, cīribiritan* adv., modifying *aṭkar, aṭkarḡ*, same meanings as intrs.: *gaḍ cīribirige aṭkarjāṇa*; *ti cīribiricīribiritan aṭkarṭana*.

**cīriḡ-cīriḡ** (Sad.) I. sbst., a smarting, sharp pain of some duration: *muḡ huṇḡarḡ cīriḡcīriḡ menḡgea*.

II. adj., with *hasu*, same meaning: *cīriḡcīriḡ hasu cilkate hokaca?*

III. intrs. imprsl., to feel a smarting, sharp pain: *cīriḡcīriḡjāṇa*.

*cīriḡcīriḡtan, cīriḡleka* adv., modi-

## ciripi

fyng *hasu*: haraḍ muikō hualere *ciripila* hasua, when the "pungent ants" bite, it causes a smarting pain.

*ciripken* adv., used of a similar but momentary pain: tumbuli *ciripkene* turukina, all at once a wasp stung me smartingly.

**ciripi, cirpi** sbst., a small silvery fish, about 2" or 2½" long. Occurs in songs as parallel to *aṛra*, another kind of small fish. See the song under *aṛra*.

**cirkacandah** I abs. n, boldness, forwardness, in woman: ne dandagire hupia dintāto *cirkacandah* sirjaḍakana.

II. adj., used of a girl or woman, bold, forward, free in her way of acting: *cirkacandah* dandagiri pīt-kore jitrakore jā korakoe lella-rakotani, jāgeee landaaitana, a bold girl in the markets and fairs, ogles the men and simpers at them. Also used as adj. noun: nekan *cirkacandahkog* kā kujidapion, kā landaḍaoko landaḍa ad med pīt-koreko pirkalbaraḍa, the demeanour of these bold girls cannot be described, it is excessive: they laugh even when there is no reason for laughing and in the markets their eyes rove everywhere.

*cirkacandah-en*, *cirkacandahbara-n* rflx. v., of girls and women, to demean themselves with too much boldness.

*cirkacandahlan* adv., modifying *nihan*, same meaning as rflx. v.

**cirka-lad** var. of *chirkalad*.

**cirihagid** IIas. sbst., a small bulb-

## cirr-cirr

ous herb so called. In Gangpur and Biru this name is given to *Cleome viscosa*. Linn; Capparidace, which elsewhere is called *murat carmaniyag*.

**cirmaḍ** I. sbst., a strip of jungle between two clearances, the strip being narrower than the clearances. *Cira* is used with the same meaning: ne *cirmaḍto* okoḍa? To whom belongs this strip of jungle?

II. trs, to have such a strip when clearing the jungle for cultivation: *cirmaḍtape*, alope copatop-baḍa, leave a strip between, do not cut till the two clearances meet.

*cirmaḍcirmaḍ* adv., with *mi*, to clear jungle keeping one or several narrow strips: *cirmulecirmule* make la.

**cirpa** Kera syn. of *cofogog*.

**cirpi** var. of *ciripi*.

**cirr-cirr** I. sbst, imitative of one of the calls of *gera*, the eastern painted bush-quail: *gerakog cirrcirr* misalekam aiunukada ei kā?

II. adj, with *rg*, same meaning: ne guṭure *gerakog cirrcirr* ra junaḍa aiunjuda, musihalekaba dībō sinte-koa, in this scrub jungle I always hear the bush-quails calling, let us one day go and catch them with a decoy bird.

III. intrs., of the bush-quail, to call: *gera cirrcirnjada*.

*cirrcirr-en* rflx. v., same meaning: miaḍ *gera* ne guṭuree *cirrcirrena*, ḍaḍo kape ḍaḍa.

*cirrcirrtan* adv., modifying *rg*, same meaning.

*cirrken* adv., modifying *rg*, to call only once *cirr*.

## ciru

**cir-u** var. of *ciri*, spurs of birds.

**ciruh** var. of *cereh*.

**ciru-badi** (Sad. *ceri-badhi*) the straps of leather tied around the earthenware body of the *dumaz* drum.

**ciru-guru** sbst., a large rat which in summer feeds on the roots of *ciru* grass.

**ciru-sim** (Tam. *sinu*, small) sbst., the smallest variety of the barn door fowl.

**ciru-tasad** (Sad.; Or. *ciro*) sbst. Two thatch grasses and a fodder grass are called by this name: *huruh ciru*, *maraz ciru* and *boagaciru*, which see.

**ciria** I. adj., (1) with *kaji* it means smut, filthy talk and is a syn. of *sirī kaji*, *sirībīrī kaji*, *sirībīrī kaji*. In this meaning it is also used as adj. noun: *ciriate* alea lutur perejana, our ears were filled with filthy talk (more than we could stand); ne hoŋa moea *ciriatege* percakana, his mouth is full of smut; iskulre *ciria* banoa, there is no filthy talk among the pupils. (2) with *hoŋ*, one who often talks smut.

II. trs., to insult smb. with filthy language: *ciriakelŋae*.

**ciriaō** (Or. *cirarnā*, to flare up) trs., to excite in smb. a sudden and great anger: ne buria okoe *ciriaō-tua*, jācējāctane rikantana? Who has brought this old woman to such a pitch of anger that she makes such a row?

*ciriaō-n* rflx. v., to excite oneself into a sudden and great anger: ne buria kā kajidaŋglekoe *ciriaōntana*,

## cīrir

she gets into excessive fits of anger. *ci-p-iriaō* repr. v., to excite each other into a sudden fit of anger.

*ciriaō-ŋ* p.v., to be excited to a high pitch of anger: *ciriaōae*, jati enkan kākācēge, he flares up in sudden fits of anger, it is his character to be so rowdy.

**cīrih-cīrih** I. sbst., imitative of of the chirping of sparrows: gororō-akoŋ *cīrih-cīrih* aiunŋana.

II. adj., with *ŋ*, same meaning.

III. intrs., to chirp: gororō-ako *cīrih-cīrih* jada.

*cīrihcīrih-en* rflx. v., same meaning.

*cīrihcīrih-ŋ* p. v., imprsl., of the chirping of sparrows, to be uttered.

III. adv., with or without the affxs. *ange*, *ge*, *gge*, *tan*, *tange*, also *cīrih-leka*, modifying *ŋ*, *rikan*.

**cīrir** (Or. *chernā*, to have a loose stool) I sbst., liquid excrements of birds projected to a distance or falling from on high: en ricia *cīrir* gurite jodŋopetape, cover up with a coat of cowdung the dirt which the (tame) harrier has projected on the wall

II. trs., of birds, to project liquid excrements to a distance or let them fall from on high: mūno *cīrir-kīnā*, a myna has dirtied me.

*cīrir-en* rflx. v., fig., of children, to dirty themselves: lāŋdul namakāia, ne hon kaŋaree *cīrirenjana*, this child has diarrhoea, it has dirtied its feet.

*cīrir-ŋ* p. v., to get dirtied by birds: goŋa pacīri *cīrircabŋana*, ne ricī kosare hakaire baiua?

*ci-n-īrir* vib. n., the amount of dirt projected: *ciniŋire* cīrirkeda

## cırkuđ

(rici), barsiarege paeri pundiğiri-jana.

**cırkuđ, cırkuđ, cırkuk-đ** (Sıđ *cirkud*) trs., (1) of hares, dogs, goats, bullocks, horses, etc., to prick up the ears and turn them slightly forwards. The d. o. *lutur* is not always expressed: seti cinie aiumlæ *cırkudakada*? What has the dog heard that it is keeping its ears erect? (2) fig., of men, to pay attention, to listen well: *lutur cırkud-eme*.

*cırkud-en, cırkud-en, cırkud-en* rflx. v., same meanings as trs.: *kulaə cırkudentana*; *lutur cırkud-enme*.

*cirkud-ğ, cırkud-ğ, cırkud-ğ* p. v., of the ears, to be erected, at attention, also figuratively: *uriā lutur cırkudakana*; *ama lutur kâ cırkudotına*, thou dost not listen attentively. See the syn. *cırud-cırud*, which is also used adverbially.

**citaö** Nag. var. of *cetaö* Nag.

**cite** poetical syn. of *cilekate*: *Citem aiumlî*? How didst thou hear him?

**citi-bin** sbst., *Bungarus arcuatus* (or *coculcus*), the Indian Karait, a snake up to 4 feet long, generally 2 feet long, with erect poison-fang; often found in fields, huts, houses, book cases, ledges of windows, venetians. It is twice as venomous as the cobra. The head is small, hardly distinct from the neck, the skin of which is not dilatable. The upper parts are jet black; the lower parts white, throwing white arches over the black.

## citiri

The first arch is generally an incomplete collar, the next three are simple; then they divide into pairs of which there are about thirty. This normal pattern is subject to variation; sometimes the arches remain single, and in one variety are incomplete. The Mundas distinguish eleven varieties, amongst which one is called *buceniti*, and one particularly poisonous, *bartheiti*. But it is not sure how many are really varieties of the Indian karait. One at least is a perfectly harmless snake, the Lycodon or Wolf snake, *Lycodon aulicus*. This snake which is often found climbing the angle of the jamb of a door, or about dark places in godowns, has a distinct, depressed head, with flat spatulate snout and small black, beady eyes. It is 1-2 feet long. Its colour is chocolate brown with numerous white or yellowish cross-bands decussating laterally; the first forms a broad collar. The lower parts are very transparent white with interstitial flesh-colour. The coloration is variable in shade, in darker specimens it approaches that of a light-coloured karait. (See *Indian Snakes* by Edw. Nicholson).

**citi-bitî, citicân, citir-bitir** var. of *chitibiti*.

**citipir-moca** sbst., a nickname for a person with thin lips.

**citir-bitir** var. of *chitibiti*.

**citîri, citra, citri** and in songs **citiria** (Sk. *titiri*; II. *titar*: Or. *titir, tetari*) sbst., the Grey Partridge, *Orygornis pondicerianus*.

## citiria

The black partridge is called *dambua citri* Has., *jambua citri* Nag. : Buru cetan *citiriakindo*, Nora latar asākalakina. There is couple of partridges on the top of the hill, there is a couple of spur fowls below the road. (Song).

Note the idiom : ne birre betekanko *citiriakana*, there are lots of partridges in this forest.

**citiria** (Sad. *cetra*) adj., naughty. Also poetical form of *citiri*.

**citiri-garōa** sbst., a partridge cage.

**citiri-kaŋikaŋ** sbst., a partridge trap. See *kaŋikaŋ*.

**citra** (Sk. II. *citral*; Sad) I. adj., spotted, piebald.

II. sbst., (1) the buck of the Spotted Deer, Ax's maculatus, the hind of which is called *pusta*. (2) var. of *citiri*. (3) a servant.

**citri** var. of *citiri*.

**citū** sbst., dandruff.

**citū-n** p. v., to have dandruff : *citū-akanaiq* mente ne ranute sipintane taikena, saying : "I have dandruff" he was wetting his hair with this remedy.

**citur** sbst., *Plumbago zeylanica*, Linn.; *Plumbagineae*,—a rambling shrub with white flowers and vesicant root sap : *citurrēdrea* rasi gagaōa. There is also a *maraq citur* which has not been identified.

**cita** I. sbst., wrong suspicions, a false accusation : kumbūpura *ciŋarate* eperana hobajana ; kumbūpura *ciŋarate* ne hoŋo lasapandae tōjana.

II. trs., to suspect wrongly of a fault, to accuse falsely : nīge oikan-

## ciŋārā

*ape ciŋajia* ? *jetana* kae gunaakada. *ci-p-iŋa* repr. v., to suspect or accuse each other (one or both wrongly) : *ciŋiŋatanakina*, ijarlekiaro mundioa okoŋa kasur tana, those two accuse each other, if they be cross-examined it will become clear who is guilty.

*ciŋa-ŋ* p. v., to be suspected or accused wrongly : samasamaia *ciŋaŋana*, enkanako aiŋa kumureo kā hijulena.

*ci-n-iŋa* vrb. n, (1) a false accusation : misa *ciŋiŋado* bicārlena, aŋsarege uŋruŋjana, oŋo eŋa kajiree *ciŋajina*, the trial about a first false accusation took place, the guilt fell back on the very accuser, now once more he accuses me falsely in another matter. (2) the number of false accusations : *ciŋiŋae* ciŋakedkoā, goŋa ŋola hoŋoe cabantartadkoā, he made so many false accusations, that he accused every man in the hamlet.

**ciŋaō** var. of *chitaō*.

**ciŋārā** (perhaps from II. *circiŋā*, peevish, fretful or *caŋorā*, an epicure) I. abs. n., ill-humour, bad temper, crossness : alo *ciŋārā* kale ituana. II. adj., (1) with *hoŋo*, ill-natured, bad tempered, cross. (2) with *kaji* or *kami*, inspired by bad temper or ill-nature.

III. trs., to treat harshly, to use ill, to bully : *ciŋārākiako*.

IV. intrs., to show ill-humour, to be cross : *ciŋārātanae*.

*ciŋārā-n* rflx. v., same meaning : *ciŋārāntanae*.

*ci-p-iŋārā* repr. v., to use each other ill, to be cross with each other.

## ciŋi

*ciŋrã-p* p. v., to become ill-natured, to acquire the habit of bad temper : *ciŋrãjanae*.

*ci-n-iŋrã* vrb. n., the amount of ill-humour shown : *ciniŋrãko ciŋrãkja*, musinao suku jĩt; *kac taĩndarijana*, they treated him so badly that he could not pass even one day contentedly.

**ciŋi** (II. *ciŋhi*; Sad. *ciŋi*; Or. *ciŋhi*) syn. of *olsakam*, sbst., a letter, a written message, a paper with hand-writing : Hasaburure miaŋ hon aŋjana, sobensate *ciŋi* dalaŋkedeko namũpaŋja, on the Hasa fair a child was lost, having sent a message in all directions they found it back; legisletib kaũnsilre okoe duboka mente sarkãr kulikena, eute thanare *ciŋi* dalaŋjante|Sarat Babu salajana, the Government asked who would be made to sit in the Legislative Council, then in (each) police station votes were cast (on slips of paper) and Babu Sarat was elected; masũtarko kirinasĩngiakad ote hapatĩare, okoe talare taĩnka, okoe atomre meneŋ'kajiko gipinjana, enamente *ciŋiko* dalaŋkedei hanaŋĩnako namkeda, the schoolmasters, when they had to divide the land they had clubbed together to buy, felt shy to decide whose each parcel should be, therefore having thrown lots by means of names written on slips of paper, they settled the division that way; sarkãrãte aĩnatare *ciŋi* tebaakana, I have received a letter from Government.

**ciŋid** I. sbst., a quick and lively *lasua* song and dance, in entrẽ. to

## ciula

*garua*, a slow kind of *lasua* song and dance : miaŋ *ciŋid* durantam. Note the idiom : *ciŋidkom jagar-baratana*, thou art mixing useless things in thy speech.

II. intrs., (1) to sing a *ciŋid* : miaŋ *ciŋideme*. (2) with a pl. sbj, to sing or dance a *ciŋid* : eneterebu *ciŋidea* ci jurĩtanrebu *ciŋidea*?

*ciŋid-p* p. v., imprsl., of a *ciŋid*, to be sung or danced : apisa *ciŋidlena*.

**ciŋikaŋ**, **ciŋkaŋ** var. of *ciŋikaŋ*.

**ciŋilana**, **ciŋilana** Nag. var. of *ciŋilana* Has. Nag.

**ciŋu** (Or. *ciŋũũ*, of pulses and grains, still lacteous) syn. of *balũ*, adj., unripe; used of that stage in which the fruit is practically formed, but not so the seed : *ciŋu* jokoe goŋkedi. Also used as adj. noun : *ciŋuko* taĩrikaŋpe pakãrãko aŋ juomko godepe.

*ciŋu-p* p. v. Its pf. past ts is preferred to the predicative use of the adj : *ciŋuhangeu*, aũri pakãrãoa, it does not yet begin to ripen.

*ciŋule* adv., modifying *jom*, to eat in an immature state : *ciŋuleko* jomkeda, kako pakãrãrikakeda.

**ciula**, **ciulana** (ltly., what day?) I. intrg. adv. of time, when? *ciulae* hijua? N. B. *ciula kũ* may be used categorically instead of *ciulaŋ kũ*, never.

II. trs., to do smth. when? no kamibu *ciulaũu*? When will we do this work?

*ciula-n* rlx. v., to do smth. with or to oneself when? kupulũbu *ciulana*? When will we go for a visit to our relatives?

*ciula-q* p. v., to be done or to happen when? ora bairă enetș *ciulaoa*?

**ciula banq ciula** alternative intrg. adv. of time, when or when not? miađ urîa omamea mente gacađoe gacađakana (cflx.), okoe kajidaria *ciula banq ciulae* omaîna? He promised to give me a bullock, sure enough, but who can tell when he will give it and when not?

**ciula-ciula, ciula-ciulare** adv. of time, long before now, long after now: birte senakanko alope taagi-koa, mandi jomtarăpe, *ciulaciulako* hijua, do not wait for those who went to the forest, eat now without them, it will be long before they come back; *ciulaciulare* topaakan takato kerakoo kirinakđkoa, he bought buffaloes with money he had buried long ago, in olden times. *ciulaciularq* (inan. o.), *ciulaciularen* (liv. bgs) adj., ancient, belonging to olden times: ne horo *ciulaciularen* hařam daňgraie baintana, this very old man plays at being a youth.

**ciulanj, ciularenj** prn., one (liv. bg.) who refers to what time? api mären anarș haiko judajudako đoa-kana, *ciulakobu* utukoa, sida hulana-ko ci taěomuterko? The fish caught these three days have been kept separately; which ones shall we eat first? Those of the first day or those of the last?

**ciulara** var. of *ciula*.

**ciulađ** (ltly., even any day) adv., always: *ciulađ* pîttee sena.

**ciulađ kă, ciularao kă** adv., never, never once, never at all; *ciulađ* kae

*hijua*.

**ciulare, ciulara** syn. of *ciula*, when?

*ciularq, ciularaq* adj., (inan. o.) which refers to what time?

*ciularen; ciulararen* adj., (liv. bg.) who refers to what time?

*ciularenj, ciulararenj* prn., the liv. bg. who refers to what time?

**ciulate** intrg. adv. of manner and time: how in so short a time? senkenaita.—*Ciulatem* senkenaětem rûřaakana? I went.—How, after having gone, canst thou have come back already? aminara-aminara kami bukurukana, *ciulaterq* cikařa? So much work is ordered, how can I do it in so short a time? apeř busq somar hulana kolomrena lella ora macao kă baiakan taikena, api mă biterre macare lelq-tana, *ciulatepe* cikabăakada?

**ciur-datom** syn. of *tubenarq, tuben-datom*, sbst., *Desmodium pulchellum*, Bth.; *Papilionaceae*,—a stout, erect shrub with trifoliolate leaves and small flowers in simple terminal racemes and each flower between two large, persistent bracts.

**cîră-côrô** I. adj., with *jagar*, imitative of the Uriya language according to the impression it makes on the Mundas. Also used as adj. noun of peop'le speaking Uriya: niku okosařen *cîrăcôrôko*?

II. intrs., to speak Uriya: *cîrăcôrôjadako, cîrăcôrôłanako*.

III. trs., to speak to smb. in Uriya: *cîrăcôrôkeđleae*.

*cîrăcôrôłan* adv., modifying *jagar*, to speak Uriya.





ing: honara kupulqe hijulena, enagahanar garinhanar menleka buriako hundiakan taikena, *conoko* cokja baran joako ulidacabakja, the son-in-law came on a visit, his mother-in-law, her sister and other such women were just together, they kissed him in such numbers that both his cheeks were wet.

**coā** adv, syn. of *usu*, *kentēd*, *mer-mer*, very much: en korahon *coāe* nirdaria, that boy can run very fast; nī *coā* landia horo, he is a very lazy chap; nai, *coāta* daria menleka sahan param senkena, Itly., Thou little fool, like one who says: "I can do much", thou didst go to split wood, i.e., thou hast gone to split wood in the presumption that thou wert very well able to do it. (Said to a little boy who hurt himself in an attempt at handling an axe); hurumsukurasi *coā* herema, honey is very sweet.

**coā** I. sbst., a piece of wood of which part has been broken off slantingly or with a split: *coqreā* cogalena.

II. trs., (1) of wood, to break off a part slantingly or with a split, in entrd. to *ca/kaō* which may be used even if the piece, though split, still adheres: *daṭu paṭubdo alom pāṭuba*, *coqkead* cailako idilem, do not dig out the stump of the tree, having split off pieces of it take them away. (2) sometimes of other hard substances, to knock off a piece, especially on the side, in entrd. to *oā*, *hulq*, to break off straight, perpendicularly, to snap

off; *cōreā* Nag. *cōē* Has., to break off the tip of a hard substance; *tuqjō* Nag. *tōē* Has., to break off a twig, to pinch off. (3) sometimes of tobacco, instead of *tōē*, to break off from a leaf of tobacco just that little bit which is offered for chewing.

*coi-gg* p.v., corresponding meanings: *oreqekan kara losodrele tolla*, *tegajōrōdēi litarlartē* *cojjan*, to mix the mud we used a levelling plank which was a little cracked; having pressed it down with force, the lower end broke off; ne *piṭurā sasāṭēā cojjanā*, the ear of this cup has been broken off.

*co-n-og* vrb. n., (1) the act of breaking off as described: *esandī misa conogte paragedo kā diagač-lena*, *mēdo orq misa cojaneī kaṭouterjana aḡle bagekeda*, the plough shaft, the first time a piece was split off from it, was not much shortened, but after a second splitting off it was altogether too short and we used it no more. (2) the result, *neādo okōā conog* ? Who has broken off a piece here? (3) the amount of splitting off: *conogko coākeda, daṭu cabauterjana*, they have split off pieces of the tree stump till nothing remained; *esandiko conog coajana miad jaked* *bugin banoa*, such a number of plough shafts have had a piece split off, that there is not a single good one.

*coagge* adv., so as to get a piece broken off. Occurs, like *hocagoge*, in the idiom: *taran coagge daru*

gokeda, enaunte tisiagapadoc kaba'ubabajada, he carried on his shoulder a very heavy tree, that is why these days he walks about as if his back were broken.

III. It may be affixed to appropriate prds.: *korameq*, to knock off with the blunt side of an axe.

**coq-cuŋ** I. adj., walking fast habitually: *coqcuŋ* horoko lolteko niku ei sendaria menlekam lelkoa, inkulqm senhorakre laga menako lagagirima mendo inku barabari kam sendaria, fast walkers do not appear such when you look at them, but if you go on a journey with them, they will tire you out and you will not be able to walk as fast as them. This adj. when used prdly., generally takes the form of the df. prst.: Sia horoko *coqcuŋtana*, Naguriko bōḍaḡbōḍuḡgea, Tamar-kodo ṭambuṭuraē, the people of Singbhum are fast walkers, those of Naguri are thick-waisted and short-dressed, those of Tamar are small-sized.

II. intrs., to walk fast: *purape coqcuŋjada*, māringope.

*coqcuŋ-n* rifl. v., to walk fast: aminana kabu *coqcuŋna*, isu singi menḡribu tebaēa, let us not walk so fast, there is much light of day left, it will not be late when we reach.

*coqcuŋtan* adv., modifying *sen*: *coq-cuŋtan*ko senea.

**coḡ-coḡ** (Sad.) I. subst., one of the calls of *hapu*, *kapuca*, the night-jar: *hapuḡ coḡcoḡ* aiunḡtana.

II. adj., with *ra*, same meaning.

III. intrs., to call *coḡcoḡ*: *kapuca coḡcoḡjada*.

*coḡcoḡ-en* rifl. v., same meaning.

*coḡcoḡtan* adv., modifying *ra*, same meaning: *kapuca coḡcoḡtane* ratana.

**cōḡ-cōḡ** (Sad.) I. subst., imitative of a sound made in sucking by babies: *honḡ coḡcoḡ* aiunḡtana.

II. adj., with *sari*, same meaning: *coḡcoḡ sari* aiunḡtana.

III. trs., to suck with a *coḡcoḡ* sound: *miaḡ hon* to *coḡcoḡjada*.

*cōḡcoḡ-en* rifl. v., same meaning: *enuḡṭee cōḡcoḡbentana*.

*cōḡcoḡ-o* p v., of milk, to be sucked with that sound: *to* *cōḡcoḡjama*.

*cōḡcoḡtan* adv., modifying *nuḡḡ*, uninterruptedly with that sound.

*cōḡkencōḡken* adv., interrupt dly with that same sound.

**cōḡ-cōḡ** I. subst., one of the calls of *boco*, *pio*, the black-headed oriole: *kupulḡ sentanre bocoḡ coḡ* aiunḡne *kupulko j̄partabua*, enako bicāre, people think that if they hear, once only, this call of the oriole whilst thy go on a visit to relations, they are sure to find them at home.

II. adj., with *ra*, same meaning: *bocoḡ coḡcoḡ* ram aiunḡ ei?

III. intrs., of the oriole, to call *coḡcoḡ*: *boco cōḡcōḡjada*, *cōḡcoḡḡḡlea*.

*cōḡcōḡ-en* rifl. v., same meaning: *jemsare miaḡ boco cōḡcōḡbentan* taikena, *lenagasareo miaḡ*.

*coḡcoḡtan* adv., modifying *ra*, to utter that call uninterruptedly: *cōḡcōḡtane* rajada.

*cōḡkencōḡken* adv., the same with interruptions: *cōḡkencōḡkene* raleda.

**coca** Nag. syn. of *jugicēṛē*, *jojo*;

*bācēré.*

**cocoboro** Nag. (cfr. *charphar*) syn. of *rāsabāsa* Has. I. adj., with *bakarā*, pleasant talk. Also used as adj. noun: ne hoṛore *cocoboro* miado banoa.

II. trs., to talk pleasantly: *bakarāe cocoborokeda*; *cocoborokedleae*.

III. intrs., in the df. prst., to have the habit of talking pleasantly: *cocoborotanae*.

*cocoboro-n* rflx. v., to talk pleasantly: perako hilen dipli khūbe *cocoborotana*.

*cocoboro-g* p. v., (1) of talk to be made pleasant: *bakarā cocoborolena*. (2) of people, to be {spoken to pleasantly: *cocoborojanae*.

*cocoboro, cocoborotan* adv., modifying *bakarā, bakār*: *cocoboroe bakarā*.

**cocoma-cucumi, cocombaõ** I. sbst., the act of taking smb. by the nape of the neck and pushing him forward: nekan *cocomacucumi* kainā sukua, hokiēpe kāredo gopoḡ hobaoa.

II. trs., to take smb. by the nape of the neck and push him forward: cinamentepe *cocomacucumikā*, bugilekate kāciū hijua homa? Why did you bring him by the nape of the neck? He would surely have come without making any difficulty.

*cocomacucumi-g, cocombaõ-g* p. v., to be pushed forward by the nape of the neck: sipaikoḡ tite miad kumbūru *cocomacucumijana*.

*cocomacucumitan* adv., modifying *rika*, same meaning.

**cocomacucumi-ader, cocombaõ-ader** trs., to push smb. in by the nape of the neck. Al so used in

the p. v.

**cocomacucumi-au, cocombaõ-au** trs., to bring smb. pushing him by the nape of the neck. Also used in the p. v.

**cocomacucumi-idi, cocombaõ-idi** trs., to carry smb. off pushing him by the nape of the neck. Also used in the p. v.

**cocomacucumi-uṛuṛ, cocombaõ-uṛuṛ** trs., to push smb. out by the nape of the neck. Also used in the p. v.

**cocombaõ** syn. of *cocomacucumi* but not used as adv.

**cocoraõ** (Sad. *cocraek*; Or. *chochra'ānū*) syn. of *hiraṛaõ, hiraṛaõ*, I. sbst., an abrasion of the skin: *cocoraõre* manisunume gosṭada, *carearaõjāia*.

II. trs. caus., to cause smb. to get an abrasion: iskulhon nirtana taikena, sahkiako ade baṭinjana, hoḡohoḡotanko aujaire goṭa hoṛnoko *cocoraõkia*, a boy of the school was running away, they caught him and he let himself fall on the ground, while they dragged him along they abraded his whole body on the stones and other such things.

*cocoraõ-n* rflx. v., to abrade one's skin: jikilataea bololena, kainā soahbēstan taikena enaten *cocoraõ-jana*.

*cocoraõ-g* p. v., to get an abrasion: okadentania taikena, eilekacilekateia padagariṭitadeia hoḡoḡosolena, goṭa lāi ad kuṛaminā *cocoraõharaṭajana*, I was climbing a tree clasping it between my knees, in some way or other my legs slipped and I glided

down, I got abraded all over my stomach and chest.

*co-n-ocorað* vrb. n., (1) the fact of getting an abrasion : *hupinahupia conacorað* daru okadentanre kae patiaða, cêpêhonkore aña jî taikena, in climbing the tree he did not mind that he got some slight abrasions, he thought only of the birds' nest. (2) the number or extent of the abrasions : *conacoraðe* cocoraonjana butitjête kupam jaked sâj-gge putur-rakabikana, he got such an abrasion that from the navel to the chest, along a straight line, the skin is gone.

**cocöre, cocre, core-core, coronte, corõre, rocõre, rocõrokab, rotõre** (Sal. *colra*) intensives of *core*, I abs. n, emaciation : jâimine jomereu ne saloma *cocöre* nekaga tana.

II. adj, of goats cattle, ponies, emaciate : *cocöre* salom ciminape gonontja ? How much do you ask for this emaciate horse ? Also used as adj. noun : midj hojo kiri sademree dejoma, midj hojodo *cocõre* ; and as scornful nickname for lean people : ecarako am e katana *coronte* ? Lean fellow, what art thou up to ?

III. trs caus. to emaciate : *katâ-katâte* ne salompe *cocõrechja*, you have emaciated this pony by not giving it enough to eat.

IV. intrs, to become exceedingly thin : cara cimad kae peregotana, ne salom mârimârîtee *cocõretana*.

*cocöre-n, corecore-n*, etc., rlx. v., to cause one's own emaciation : ne sadom tasad padarsinge emdole on suta mendo tasad salate *cocõren-*

*tana*, we give this pony quite enough grass, but it emaciates itself by refusing to eat certain kinds.

*cocöre-g, corecore-g*, etc., p. v., to become emaciate : ne uri hasutee *co-cõrejana* ci reagete ?

*co-n-ocõre, co-n-ocre, co-n-oronte, co-n-orõre, ro-n-otõre, ro-n-ocõre* vrb. n, the extent of emaciation : *conacõre* cocõrejana inda jaked kae dapitana, he has become so emaciate that he can no more walk at all (not even with difficulty).

*cocõrege*, etc., adv., so as to reduce to extreme leanness : buginlekan hapakia *cocõregepe* kârajantekina, you use two good oxen for dragging the levelling plank to such an extent that they will get quite emaciate.

**cacorombo** (Sal. ; Mundas say it is derived from *cacu* Nag. syn. of *tal*, and *rombo*) I sb.t., the act of carrying with difficulty smth. in the hands : nekan *cacorombo* kaina sukua, saagite sabope, uukinge dana.

II. trs, to hold with difficulty whilst carrying : bar hojotelia *cacorombajada*, denagaliupe.

*cacorombo-a* rlx. v., to try and keep hold of the heavy or bulky object one carries in the hands : purage ci hambidan *cacorombontana* ?

*cacorombo-g* p. v., to be carried with difficulty in the hands : ne baksa *cacorombogtana*, cikana sanjuakana ? *cacorombotan* adv., modifying *rika, rikan, rikaq*, same meanings : *cacorombotanben* rikabarajada, cimin määte kaben jomakada ?

**cod** Gangpur, adverbial afx. to trs. and intrs. prds., a little, a trifle,

just a little: *jomecoḡḡiḡ* aḡriḡ  
uruaḡre; ne hon nādoe *seneodea*.

**coq, coq-moloḡ** Has. (Sk. *cand*,  
fierce; II. *cet*, hastiness, dissipation).  
I. abs. n., hot temper: ama  
*coḡ* amtarege taḡka, control thy  
temper; goḡ menae goḡjana inḡ  
*coḡmoloḡ* taḡkengea, his hotness of  
temper lasted until his death.

II. adj., irritable, hot in temper:  
*coḡ* hoḡoko bugiḡa kajilereḡ eperaḡ-  
teko idiḡa, irritable people take amiss  
even a well-meant word. Also used  
as adj. noun: nī maraḡ *coḡ*, he is a  
very irritable man; hapeme, *coḡ-  
moloḡ*, b's eim aḡmḡtana? Keep  
silent thou hot tempered fellow,  
dost thou think that it is pleasant  
to listen to the? Instead of using  
this adj. prdly., they generally say  
*coḡjanae*, *coḡmoloḡjanae*, he has  
become irritable.

III. trs., to give vent to temper  
against sub.: bugiḡage kajidole kaji-  
ḡia anidoe *coḡḡeḡḡea*, what we said  
was well-meant and lo! he flared up  
against us.

*coḡ-en*, *coḡmoloḡ-en* rflx. v., same  
meaning: miḡeokoḡ kajireḡe *coḡena*,  
he flares up at the least word.

**coḡ-bḡ** in jests, adj. and adj. noun,  
a person with a pointed head.

*coḡḡe-gḡ* p. v., to get a pointed head:  
*coḡḡḡjanae*.

**coḡ-coḡ-coḡor** one of the calls of  
the night-jar. Constructed like  
*coḡeḡḡ*: hapuḡ *coḡcoḡcoḡoror* setaku-  
cuaḡanda jeḡere aḡḡ dipli aḡmoa,

his call of the night-jar is heard at  
night during the dog-days.

**coḡ-moloḡ** syn. of *coḡ* Has.

**coḡpolaa** I. adj. and adj. noun,  
used mostly of children who do not  
yet dress and have large buttocks: he  
*coḡpolaa*, hijjune.

*coḡpolaa-g* p. v., to get large buttocks:  
*coḡpolaaḡakanae*, *coḡpolaaḡḡiriḡkanae*.

II. Fig., as aljoke or in scorn, it  
is used both in the a. v. and p. v.  
forms of the 'pf. past (1) with the  
same meaning as *dubakana*: kami ei  
banoa, enaḡātem *coḡpolaaḡakada*?  
Hast thou no work that thou re-  
mainst sitting for so long a time?  
(2) with the same meaning as  
*dakana* in the phrase: sadomree  
*coḡpolaaḡakana*, he is on horseback.  
*coḡpolaaḡge* adv., fig. modifying  
*ḡuḡ*, to sit, with an intensifying  
meaning: *coḡpolaaḡgem* *dubakana*,  
thou hast settled down in a sitting  
posture. This has the same meaning  
as *ḡuḡḡiriḡakanam*.

**coḡa-haku** Nag. var. of *coḡahai*  
Has.

**coḡa-lukul-jonḡ** Nag. var. of  
*coḡalukunijonḡ* Has.

**coḡogoḡ** Nag. var. of *coḡogoḡ*  
Has.

**coḡor** Nag. var. of *coror* Has.

**cōḡ, cōḡ, conḡeḡ, coreḡ, cōreḡ** (II.  
*conthnā*, Or. *cothnā*, to pinch off)  
I. adj., of a hard substance, with  
broken off tip: *cōḡ* diria meromle  
kiriaḡia.

II. trs., to break off the tip of a  
hard substance (always connotes a  
*cōḡ* sound): aḡiḡa sisae *cōḡḡeḡḡeḡ*, he  
broke the point of my pencil;  
ḡetanre saḡḡarikente kotoe *cōḡḡeḡḡeḡ*,  
in climbing he broke off a piece of  
the branch on which he held fast.

*cõž-n, cõž-n*, etc., rflx. v., to break off the tip of the horns : uputuhtante dirina *cõžnjana*.

*co-p-õž, co-p-õž*, etc., repr. v., to break the tips of each other's horns : dirina *copõžjana*.

*cõž-p, cõž-p*, etc., p. v., of a hard substance, to get a tip broken off : aloben repça, sisa *cõžoa*, do not wrest the pencil from each other, the point will break ; uputuhte ne meroma dirina *cõžjana*.

*co-n-õž, co-n-õž*, etc., vrb. n., (1) the number of tips broken off : ne meroma dirina *conõž cõžjana*, mosate barana *senqjana*. (2) the result of the action : neado okoç *conoç* ? Who has broken off the tips of these things ?

*cõžge, cõžge* adv., so as to actually break off a tip : dirina *cõžgeki*, uputuhtjana.

**cõž** I. sbst., imitative of the sound of smth. dry breaking or snapping suddenly. Its frequentative is *cãž-cõž*.

**II.** adj., with *sari*, same meaning.

*cõžken* adv., modifying *hula, hulaga*, same meaning as *cõžbagel* : ùr nanagali cãmakanre petçlere *cõžken* hulagoa, sunum lagaõ lagatinaa, a dried up leather strap snaps with a *cõž* sound if one bends it, it has to be rubbed with oil.

*cõž* one of the calls of the night-jar. Constructed like *cožcož*.

**cõž-bagel** trs., to break smth. dry, suddenly, with a *cõž* sound.

*cõž-bagel-p* p.v., to be broken suddenly with a *cõž* sound.

**cõž-cêrê** syn. of *hapu* Has.,

*kapuca* Nag. sbst., *Caprimulgus monticolus*, the night-jar, a pied bird about the size of a myna, feeding on grasshoppers at dusk. The various calls of this bird are *cõž, což-což, cođ-cođ-coror, cõčđ-cõčđ*.

**coed-coed** (Sad. *cae coē*) I. adj., of lean people, who step fast and lightly : miad *coedcoed* hořo hijulena.

**II.** intrs., of lean people, to step fast and lightly : apumdo kotee *coedcoedidikedu* ? Whither did thy (lean) father go, stepping fast and lightly ?

*coedcoed-en* rflx. v., same meaning.

*coedcoedtan* adv., modifying *sen*, same meaning : coētacoēta hořo *coedcoedlane* senotana.

**cõčđ-cõčđ** one of the calls of the night-jar. Constructed like *cožcož*.

**coēta, coēta-coēta** (Sad. ; Or. *suītu*, pointed, from *II. suī*, a needle) adj., applied to people who are lean by nature and have a pointed head : *coēta* hařam *senqjana*. Also used as adj. noun : nīdo okotařen *coēta* ?

**coga** I. sbst., a splinter, a thin sharp piece protruding from the stump of a tree or from a piece of wood ; any pointed piece of wood sticking out of the ground ; stubble of *rāři*, the pigeon-pea : hantařalom *sena, rakařicoga* menař.

**II.** trs., (1) with *kařa* or *ti* as d. o., to wound hand or foot by a splinter : kařaina *cogatada*. (2) to leave on a field the pointed stubbles of the pigeon-pea : rāřigora gořape *cogatada*.





## coka coki

some guavas are thick-skinned, some are thin-skinned. (1) to get strewn with empty shells : ora biterre honko punđi ramrako letkena, goa ora cokaakana. (3) fig., to get reduced to mere shell : (a) of the breasts of women whose milk has been dried up : inia toa cokōlaakana. (b) of the cheeks : joac cokqecabajana, he has only the skin left on his cheeks. N.B. The participle of the pf. past is used fig. of females, as adj., meaning old : miad cokaakan enagame-romle goḡakāia.

cokagge adv., modifying nunū : cokaggepe nunūki, nādo inītare cikan perḡ menā ? You have sucked her dry (when you were little children) what strength has she left now ? (So, do not ask her to do heavy work).

cokqecokq adv., modifying le'q, like mere empty shells : joa cokqecokqe leloa, he looks as having only the skin left on his cheeks.

coka-coki, coka-cuki var. of coka-ciki.

cokaḡ Has. okaḡ Nag. Has. I. trs., to climb a tree embracing the trunk with arms and legs : ne daru-ia cokaḡea.

II. intrs., same meaning : cokaḡ-kenae.

cokaḡ-en, okaḡ-en rfx. v., same meaning : okadenme.

cokaḡ-q, okaḡ-q p. v., of a tree, to be climbed in this manner : ne daru kā cokaḡoa, this tree cannot be climbed by embracing the trunk with arms and legs.

## coke-hon

co-n-okadḡ, o-n-okadḡ vrb. n., (1) the extent of thus climbing : conokade cokaḡ-enjuna, lāḡ goḡae henderpuḡur-cabijana, he climbed by embracing the trunk such a tall tree that his stomach was slightly scratched all over. (2) the act of thus climbing : ne daru conokadḡte kā degoa, it is impossible to climb this tree by embracing the trunk.

cokaḡcokaḡte, okaḡokaḡte adv., modifying de.

coke sbst., the common small frog. Its legs are eaten only by the Doms, not by the Mundas.

coke-q p. v., of tadpoles, to become full-grown frogs : cokedeḡeko caḡlom oḡjanciko cokeoa. Note the saying : soben haiko cokejana, all the fishes have become frogs, i.e., in baling out the water we found no fishes but only frogs. This is said in a general way for : all our endeavours have been vain.

coke-aḡ sbst., Hydrocotyle asiatica, Linn. ; Umbelliferae,—a prostrate herb, rooting at the nodes, with orbicular-reniform leaves,  $\frac{1}{2}$ -2" across, and small white flowers in small simple umbels. It buries its fruit in the ground. The leaves are used as a potherb.

coke-bagoa, coke-bhagoa var. of bhagoa.

coke-ḡeḡe Nag. coke-ḡeḡe Has. syn. of ḡundulu Nag. sbst., a tadpole.

coke-hon sbst., young one of a frog. It is often used as a nickname given to children.

## coke-leŧer-uđ

**coke-leŧer-uđ, coke-leŧe-uđ, coke-roŧe, coke-uđ, roŧe-coke, roŧepuŧũ-kui, roŧe-sela** sbst., *Lycoperdon* sp., —a small round mushroom without any visible stem but with roots, a species of puffball, eatable like all the puffballs of the country : *cokeluđ puŧũkũkoleka* đumkũgea, purasa saraakan otekore omonoa.

**cokeluđ** I. sbst., the biceps : *okoča cokeluđ* pura moŧoa ? Who has the thickest biceps ?

II. trs., to cause a momentary swelling on the biceps of the outstretched arm by a smart blow on it with the edge of the hand : *deaina cokeluđ-lemu*, come, let me strike thy biceps so as to make it swell.

*cokeluđ-en* rflx. v., to cause such a swelling on one's own biceps : *maibu cokeluđenu*, *okoča* pura móoa ?

*cokeluđ-g* p. v., to get the momentary swelling described.

**coke-lutur** sbst., *Ammania rotundifolia*, Ham ; *Lythraceae*, —a common annual weed of rice fields, with orbicular leaves and small purplish flowers in close-set terminal spikes.

**coke-poŧa** sbst., (1) pants : *nea okoča cokepoŧa* ? whose pants are these ? (2) a man dressed in pants only : *nĩ okoren cokepoŧa* ?

**coke-roŧe** syn. of *cokeleteruđ*.

**coke uđ** syn. of *cokeleteruđ*.

**coko, cokq** Tamar var. of *cokož* Iias.

**cōkoa** (II. *cokhā*, sharp ; Sad. *cokcokaek*, to sharpen) adj., (1) of weapons and the like, sharp, cutting. (2) of animals, full of ener-

## cokođ-cokođ

gy and spirit, fiery : *ama sadom cōkoq*. (3) of men, active, energetic : *barankin cōkoqkina*, *gomkeo*, *sadomtačo*.

**coko-coki, koko-coko, cuku-cuku** (Sad) Cfr. *cukuburu*, I. alj., of boulders, conical : *cokocoki* *huŧuh*, *cokocoki* diri.

II. adv., with the afxs. *ange, ge, lan, tange*, modifying *lelq*.

**coko-coko** var. of *cokocoki*.

**coko-coko, koko-koco** syn. of *cokorč*, but also used as adv., with or without the afxs. *ange, ge, qge, lan, tange*, modifying *duh, rikan*.

**cokođ-cokođ** Nag. syn. of *kocokocq* Iias. I. sbst., (1) the up and down motion of a horse's head when the horse walks : *sadomkoā cokođ-cokodem* *nelakada* ci ? (2) the walking pace of a horse, its act of walking : *ne sadomā cokođcokođ* *kaina* *sukutana*. (3) the act of walking a horse : *cokođcokođte* *Ranci* *tebaŧa*, he reached Ranchi walking his horse the whole time.

II. trs. caus., to cause that movement in a horse, i.e., to make a horse walk : *sadome cokođcokođkia*.

III. intrs., of a horse, to balance its head whilst walking : *sadom cokođcokođjala*.

*cokođcokođ-en* rflx. v., same meaning : *sadom cokođcokodentana*.

*cokođcokođ-g* p. v., of a horse, to be made to walk, shaking its head : *sadom cokođcokođjana*.

IV. adv., with or without the afxs. *ange, ge, lan, tange*, also *cokođleka*, modifying *rika, sen, senq* : *cokođ-cokodtane* *senqjana*.

## cokoŋ

## cola-daru

**cokoŋ, cokōraŋ** Has. var. of *riŋraŋ*.

**cokōla** var. of *cokŋ*, but not used for the shell of a snail.

**cokōraŋ** Has. var. of *cikraŋ*.

**cokor, cokōrā, cokōro** (H. *kurkur-ānā*) I. abs. n., sulkiness, difficult and grumbling disposition: *ne honŋ cokōro okoe kae ituana?*

II. adj., of a difficult, grumbling, sulky disposition, never satisfied, wilfully never giving satisfaction: *nī mermer cokōro hoŋo, dasiko aŋtare purŋ din kako taīna, servants never remain long in his service, he is very difficult to please, he is never satisfied, or he does not pay them well and so does not give them satisfaction; ne dāi cokorgea, kami eileka calaŋoa?* This servant is wilfully negligent, how is work possible that way? *mimiŋ ŋakate kape asadiŋtaure momoŋ hiŋiŋ omapeaŋ menjada; cokōro kaji dāi nado, bugi cii omea?* He says: "If you are not satisfied with one rupee each, I will give you twenty each". This is of course a taunting speech, he will never give them. Also used as adj. noun: *cokōrokoŋ kajikami ultagea, siupe metakore kakoŋ, alopeŋ metareko siua*, the words and actions of sulky or difficult people are the contrary (of what they should be): if one tells them to plough, they do not, if one tells them not to, they plough.

III. trs., to act in a way which displeases people: *cokōrokeŋleae*.

IV. intrs., to be actually difficult, grumbling, sulky, dis-satisfied, wilfully negligent in one's work: *cokō-rotanae*. The df. past, in the p. v. form, always refers to the habit: *puragee cokōrojana*, he has become difficult.

*cokor-en, cokōrā-n, cokōro-n* rflx. v., to be actually difficult, sulky, etc.

*cokor-ŋ*, etc., p. v., to become habitually sulky, difficult to deal with: *puragee cokōrojana*.

*co-n-okor, co-n-okōrā, co-n-okōro* vrb. n., the degree of displeasure to which one is provoked: *conokōroce cokōrokeŋleae, kistele goŋgiriŋtana*, he treated us in so objectionable a way that we are dead angry with him.

V. adv., with the affs. *ange, ge*, modifying *kaji, kami*, sulkily.

**cokorē** (H. *carhū*) in displeasure, or jest, trs., to put to sit on an elevated spot, v. g., on a tree, on a bed, on horseback: *miaŋ hon aiŋgeŋa cokorētŋia, miaŋ sadom-rele cokorētŋia, sen kakinŋtana*, as they refuse to walk, I put one child on my shoulder and we put the other one on the pony.

*cokorē-n* rflx. v., to sit on an elevated spot (in any manner of sitting): *okotarem cokorēukana?* *arāgunme*.

*cokorē-ŋ* p. v., to be put to sit on an elevated spot.

**cola** var. of *chola*.

**cola-daru** (Sad. *loha janghia*) sbst., *Ixora parviflora*, Vahl.; Rubiaceae,—an evergreen tree with opposite leaves and terminal cymes of

small white flowers.

**colan** 1<sup>o</sup> var. of *cholan*. 2<sup>o</sup> syn. of *pandil*, trs., (1) to send a chip flying at the moment it is separated from the stone or piece of wood: *diri koram-tankotaten senkena molonareko colan-tainā*, I went near those who are breaking stones, they sent a chip flying and grazing my forehead; *mutu parātane taikena, hurken midbitalekan cailae colan-keda, kaṭaregena ṭolena*, he was splitting a stump, he sent a chip as large as a span flying and buzzing, I was hit on my foot. With this meaning it is also affixed to *mā*: *miaḍ cailae mṇecolan-keda*. (2) to strike with an axe so that it glances off: *sahan parātane taikena, hakee colan-keda ad dirire majana*, he was splitting wood, the axe glanced off and hit on a stone.

*colan-en* rflx. v., (1) to send a chip flying on to one's own body: *diri koramtanre molonaree colanenjana*. (2) to strike so that the axe glances off and hits one's own foot: *sahan parātanre hakete kaṭaree colanenjana*.

*co-polan*, *co-polanq* repr. v., to be hit by each other's flying chips: *parkaparka parāeben, copolanakan-geben*, or, *copolanqaben*.

*colan-q* p. v., to be sent flying (1) of chips: *hurken miaḍ caila ainā kaṭare colanjana*. With this meaning it is also affixed to *mā*: *miaḍ caila mṇecolanjana*. (2) of the seeds of the *lamā* creeper, the moment the legume bursts: *caṭajanloge lamajan olanqoa*.

*co-n-olan* vrb. n., the force with which chips fly off, or the axe glances off: *miaḍ caila dumbusate conolan colanjana kainā namkeda*, a chip flew off with such force into the grass that I could not find it; *miaḍ hake conolanqin colanla, sah kainā sambaraōdariaḍci pocojanci buran-girijana*, I struck my axe and it glanced off with so much force that I could not manage to keep hold of it, it slipped from my hand and was projected far.

**col-col** (Or. *colō*, pointed, said of the snout of animals) I. sbst., a spout: *titinateḥ banqredo colcolre sabeme*, if there be no handle, take it by the spout.

II. adj., (rarely used) (1) of vessels, pots, etc., provided with a spout or beak: *kitili colcolgea*. (2) of mouths, snouts and beaks, pointed; but of men's mouths *combōle* is more frequently used: *colcol moea*; *serofoḥ moea colcolgea*, the beak of the beefsteak-bird is pointed. (3) provided with a pointed mouth, snout or beak: *colcol Soma*, Soma with his protruding mouth. Also used as adj. noun: *mar hai, colcol, amā pari nādo*, go ahead, point-mouthed chap, it is thy turn now.

III. trs. (1) to push the lips forward into a point, to pout: *moeae colcolkeda*. (2) to provide a vessel with a spout or beak: *kitili dā āṇṇ-sāko colcolakada*, they have provided the kettle with a spout on the side by which they pour out the water.

*colcol-en* rflx. v., to pout: *moeao colcolenlana*.

## colcolan

*colcol-q* p. v., (1) of vessels, to be provided with a spout or beak: *diaṭaṭi colcolakana*, the small earthen oil lamp has a beak on the rim. (2) of a mouth, snout or beak, to be pointed; *kṛā moca colcolakana*, the beak of the cattle-egret is pointed. *colcolge* adv., (1) with *bai*, *baig*: *kitili colcolgeko baikeda*, *colcolge baiakana*. (2) with *mocag*: *kṛ colcolgee mocaakana*, the cattle-egret has a pointed beak.

**colcolan** adj., (1) syn. of *hodcol*. (2) syn. of *colcol*.

*colcolange* adv., syn. of *hodcolge* and *colcolge*; *colcolangee mocaakana*, it has a pointed snout.

**colcol-moca** adj., provided with a pointed mouth, snout or beak; who is in the habit of pointing: *colcol-moca Soma*. Also used as adj. noun: *hijume, colcolmoca*.

**col-colon, colon** (II. Sad. *cālcalan*) I. sbst., custom, customs, ways and habits of some one: *iniṇ col-colon cilekagea*?

II. trs., to have or introduce certain customs: *jatijati eṭaṭalekateko colonca*.

*colcolon-q* p. v., to be the custom, to be introduced as a custom: *aṛandi mente apere cileka colonakana*? What are your marriage customs?

**colea** (Sad.; P. *shokhī*, humour, sauciness; cfr. *caēla*) syn. of *argoṣṭ*.

**colkaḥ** I. adj., with open mouth, and lips pushed forward, in entré. to *colcol*, with lips pushed forward, the mouth remaining shut; *colkaḥ moca*, a gaping and protruding

## colo

mouth; *colkaḥ Jura*, Jura with his gaping and protruding lips. Also used as adj. noun: *miad colkaḥ hijutana*; *ama, colkaḥ, hijume*.

II. trs., with *moca* as d o., to push the lips forward, the mouth being open: *mocae colkabakadṛ*, *jāgekeo landaraitana*.

*colkab-en* rlx. v., to push actually the lips forward, the mouth being open: *nī jatiredo kae colkabakana*, *agee colkabentana*.

*colkab-q* p. v., to have a gaping mouth with protruding lips: *jatiregee colkabakana*, his mouth is gaping and his lips protruding, he is made like that.

*colkaboge* adv., making that kind of face: *colkabogee mocabara-jada*.

**colo** (Sad; II. *jholā*, blight) I. sbst., a disease of *guṛūlu* (*Panicum miliare*) and other food-grains, excepting rice (for which the word *petṛ* is used), which causes the enlarged glumes to be empty of grains; it very often affects *Panicum miliare*: *no goṛaṇ guṛūluro colo puragea, jara hupagea*.

II. adj., of food-grains, affected with this disease: *bugin guṛūlule encabakeda, colo guṛūludo aṛige*. N.B. When the name of the food-grain is in the pl., it means sound grains which are mixed with diseased ones: *colo guṛūluko gum-namepe*, separate by winnowing the sound millet from among the diseased.

*colo-q* syn. of *lāṇ, oṭoq*, p. v., to get affected by this disease: *cilekate*

## colon

guṛūlu *colooa*, ena kale mundia-kada, we do not know the cause of this disease.

*co-n-olo* vrb. n., the extent of this disease: *conolo* *colojana*, mōre tēḍa henerre gel tēḍage jaraiana, this disease was so prevalent that the crop was only two for one.

*cologe* adv., with *lelō*, to look like a mixture of sound grains with diseased ones: guṛūlu *cologe* *lelō-tana*, kacipe gumbeskeda? Have you not winnowed the millet well? It looks as if there were diseased grains mixed with it.

**colon** var. of *colcolon*.

**colpaṛa** I. sbst. When in the felling of a tree the stem at last comes down, there often remains on the stump a sharp piece split off from the upper part or vice versa, this pointed part is called *colpaṛa*: *colpaṛa* *reṛgiritape*, cut off that *colpaṛa*.

II. adj: *colpaṛa* *duṭu*, *colpaṛa* *daru*, a stump or a cut tree with a *colpaṛa*.

III. trs. caus., to cut a tree in such a way that it breaks off with a split: *darupe colpaṛakeda*.

*colpaṛa-ḡ* p.v., to break off in such a way that there remains a *colpaṛa*: *darabiulere kā colpaṛaoa*, tarajanate *maḡkere colpaṛaoa*, if one cut the tree all around the stem, it will break off level; if one cuts it on one side only, it will break off with a split. N. B. The Mundas never cut a tree at the roots, but always at a certain height above the ground.

## combe

**combe** (Or. *connbe*, anus of any animal) I. adj., syn. of *cogo*, *curu*, with thin buttocks: *combe* Birsā. Prdly. *combean* is used instead of *combe*. Also used as adj. noun: inī! *combe* *senḡtana*, look, the one with thin buttocks is going. (2) of sheaves, too thick at one end: *combe* *biṛako tolrūṛaṁe*. Also used as adj. noun: *combeḡa tolrūṛaṁe*. (3) of waterpots, with too convex a bottom: *combe* *caṭu begar biṇḡare kā duba*, a waterpot with too arched a bottom will not stand straight without a straw ring. Also used as adj. noun: *nekan combe* *begar biṇḡare kā duba*.

II. trs., (1) to make tapering, thick at one end, gradually thinning towards the other end: *paṛaḡem combeḡeda*, *cikate kā loḡoṛaoa*? Thou hast made (the sheaf) very thick at one end and tapering to the other how could the ligature remain without slipping off? (2) of the potter, to make the bottom, *lanḡi*, of the waterpot too convex, not flat enough: *ne kumbar caṭuko paṛaḡe combeḡa*.

III. intrs., with inserted ind. o. to call smb. *combe*: *aloḡe combeḡaia*, *aminaṛado kac combeakana*. *combe-ḡ* p. v., to become or be made tapering: *combeakanae*, he is tapering, i.e., he has thin buttocks; *soben biṛa combejana*; *caṭu combeakana*.

*co-n-ombe* vrb. n., (1) the degree of thinness of someone's buttocks: *combe combejana*, *netanetaṛe inī-leḡa conbeaṛanko buṛaḡo*, his

buttocks are so thin that there is no other like him in the neighbourhood. (2) the number of too tapering sheaves or the excess of their tapering; the number of waterpots too convex at the bottom, or the excess of their convexity: *kumbar miad cațu conombee comb keda, jetae kako sukuia; biako conombee combe keda, miad jaked bes taē banoa* (3) the sheaf made too tapering, the waterpot made with too convex a bottom: *nea oko kumbara conombe?* What potter has made this waterpot so convex at the bottom? *combege, combeange, combecombe, combecombege* adv., in a gradually thinning way, cone-like, taperingly: *combeangee leloa*, he looks thin-buttocked; *combecombegem* tolkeda; *gojorā combecombe* lagoa, the stick used to beat and settle down the paddy in the bale, is cut taperingly with an adze.

*c.m'ean* :dj, used only prdly. instead of *combe*: *combeangeae*; *biā combeangea*; *cațu combeangea*.

**comb-a-āgu** trs., to make smth. so that it tapers down: *tuku sam-besako combearāguā*, they make the husking pole tapering down towards the iron ring at the lower end.

**combe-combe** adv. See under *combe*.

**comble, combôle** (Sad. *comle*; Cfr. II. *cumnā*; *cumbak* is a kisser) I. adj., (1) with a long and more or less pointed snout like that of goats, sheep and dogs. (2) of men, with a pursed, pointed mouth: *combôle* Gojal. Also used as adj. noun: he,

*combôle*!

II. trs., to purse the lips: *moeae combôlebarajada*.

**combe-n, combôle-n** rfx. v., same meaning: *combôlentanae*; *moeae combôlentana*.

**combe-q, combôle-q** p. v., (1) to have a protruding, pointed mouth: *combôlejanae*. (2) to have a long snout: *mindimeromko combleakana*.

**combol-combol** Nag. (Sk. *cumban*, kissing) syn. of *melomelo* Has. trs., of snakes only, to dart out the tongue rapidly and repeatedly: *miad biā combolcomboljada*; *moeae combolcomboljada*; *alaŋae combolcomboljada*.

**combolcombol-en** rfx. v., same meaning: *biako combolcombolena*.

**combolcomboltan** adv., with *rika* same meaning: *moea combolcombol-tane rikajada*.

**combôle** var. of *combe*.

**com-com** I. adj., in a fitting way pyramidal, conical, bowl or eupola-shaped, in entrd. to *komkom*, too pointedly so shaped, and *caŋcaŋ*, too flatly so shaped: *alea orādo comcomgea*, our roof is nicely pyramidal.

II. trs., to shape smth. pyramidally, conically, bowl or eupola-like with the proper proportion of height and breadth: *ne maŋeatom kako comcomakada*.

III. intrs., in the df. prst., to be fittedly so shaped: *ne catomorā comcomtana*, this four-sloped roof has the proper slant.

**comcom-q** p. v., to get so shaped in a well proportioned manner: *ne*

*comḍaṅge, comḍaṅrange, comḍaṅga,*  
*comḍaṅcomḍaṅ* adv., obliquely :



## come-come

diri *comḍaḥcomḍaḥpe* pancarikeda, you have raised the slab on stones so that it rests obliquely: horare miaḍ daru *comḍaḥgogo* buḥikan taikena, nubadipli kumurea sobolena, a tree was lying slantingly over the road, in the dark I ran against it with my chest.

**come-come** poetical form of *com-com*: Dandanora lenaeleae, Dandanora jojoroḡea. Catomnora *come-come*, Catomnora liliagige. The gabled house is long. The gabled house leaks. The four-sloped house is pyramidal. The four-sloped house leaks.

**compa, copa** (Or. *conṇā*, to twist a petiole off the leaf) I. sbst. (1) syn. of *ḍanem, ḍantu'a, karmarā*, the petiole of a leaf. (2) syn. of *gopod*, the pedicel or peduncle of a flower or fruit. (3) var. of *jompā*, a cluster of flowers (*copa* is not used with this meaning): *kantaracompa, mandukamcompa, ulicompā*, etc. (4) the stalk of a yellow wasp's nest. (5) the stalk of a silk cocoon. (6) the neck of the bottle-gourd: *sukucopā*.

II. intrs., of the Bassia tree and the jack tree only: to blossom: *madukam copātana, kaṇṭara compaakana*.

*compa-g, copa-g* p. v., of the Bassia and jack trees, to commence blossoming: *mandukam copāqtana*.

**compod, copod** sbst, a species of fish.

**compod, copod** Nag. var. of *copoḥ* Has. Nag.

**cordā, gonda** (H. *clānṇā*, to trim, to dress by paring or clipping). trs., to work superficially or wound

## condeḍ

slightly with pickaxe, adze or hoe: kuḍlamte *condḍaḥiṇā*; okoe netḡe *condḍaḥ*?

*condḍ-n, gonda-n* rflx. v., to wound oneself slightly with pickaxe, adze or hoe: *caḷutane taikena, kaṭae condḍanjana*.

*co-p-ondḍ, go-p-ondḍ* repr. v., to fight with pickaxes, adzes or hoes: *copondḍatanakira*.

*conda-go, gonda-go* p. v., to be out superficially with a pickaxe adze or hoe: *purage keṭea, condḍo kā condḍogor*.

*eo-n-ondḍ, go-n-ondḍ* vrb n., (1) the amount of such superficial work *conondḍe condḍakeda, lebe ote caluakadl-kage hasae hundiakada*, he hoed superficially to such an extent that he has gathered as much earth as if he has hoed soft soil. (2) the result of such superficial work, *nea okoḡa conondḍa?* Whose superficial work is this? *misa conondḍadole kiragirikeda, eṭṭa someṭe condḍajada*, we have carried off with the leveling plank the earth loosened in a first superficial hoeing, we are now hoeing the surface once more. (3) the act: *misa'conondḍate kā somjana, orḡ barsaleka condḍa hobaoa*, by a first cutting of the surface it has not become level, maybe it will be necessary to cut it twice more.

*condḍconda, gondaconda* adv., superficially: *keṭṭe oteleka condḍcondaḡe gaḍbarajada*.

**condeḍ, kita-condeḍ** syn. of *kita-mōḥ* sbst., the flowering bud of the stemless wild date-palm, *Phoenix acaulis*, Ham.; *Palmeae*. This bud

## condo

is eaten raw.

**condo** (Cfr. its jingle *candar-bandar*) I. abs. n., the habit of saying or doing strange things: *iniṅ condo sobenko ituana*.

II. adj., (1) with *hoṛo*, a man of strange or peculiar habits. Also used as adj. noun: *ale ṭolare miad condo menaia*. (2) with *lujā*, a disguise, a special costume: *condo lijalā lilarere mon buladōa*, when there is a performance with special attire, the mind is quite taken in. (3) with *kaji* or *kami*, strange: *dujāratare miad condo kajiia afumla*, gapae aribi mente, during our chat I heard a strange assertion; smb. said that there will be hail tomorrow (how does he know?). Also used as adj. noun: *iniṅ condobu lallea*; *iniṅ condope afumla*?

III. trs., (1) to do or say smth. strange, odd, contrary to the common opinion or habit: *ne hoṛo kamii condoca*, *hoṛoko gitj dipili bibae ēna*, *hoṛoko entan dipili seta duru nakangee taṅa*. (2) to change smb.'s attire or appearance; also sometimes in the other meanings of *candarbandar*: *lilare haṛanlekako condolija*. *condo-n* rflx. v., to say or do strange things, to disguise oneself. It is also used sometimes in the other meanings of *candarbandaren*, except the figurative meaning.

*condo-g* p. v., (1) to get into the habit of doing or saying queer things; *eragee condojanu*. (2) to be disguised: *haṛamlekar condokana*, he is disguised as an old man. (3) to be marked with coloured daubs

## conḍel-conḍel

distinctive of caste or religion.

*condoge*, *miḍcondoge* adv., modifying *kaji*, *kami*, *rikan*, to do or say strange things.

**condo-bondo** var. of *candarbandar*.

**condo-mondo** var. of *candarbandar*.

**condon** (II. *candan*) sbst., sandalwood, in use all over India for religious purposes. The tree, *Santalum album*, Linn; *Santalaceae*, does not grow in Chota Nagpur.

**condor-bondor** var. of *candarbandar*.

**conḍa-cunḍi** var. of *chondachundi*.

**conḍel** (II. *coṭhnā*, Or. *coṭhnā*, to pin h off) syn. of *cōḍi*.

**conḍel conḍel**, **coḍel-coḍel**, **coḍel-moḍel** (Sd. *cotol-cotol*; Or. *chutā*, empty, unemploye!) syn. of *lorēcote*, I. a lj, of goats, which run about greedily: *conḍelconḍel merom hijutana*.

II. trs., of dogs, to sniff about after the food they smell: *en seta jului coḍelmoḍeljudu*.

III. intrs., (1) of goats, to run about greedily: *ne merom pipipiri conḍelconḍelbarjudu*. (2) of dogs, to sniff about in quest of food: *setae coḍelmoḍeljudu*.

*conḍelconḍel-en*, etc., rflx. v., same meaning: *ne merom janaḍe coḍelcotelena*.

*conḍelge*, and *conḍelconḍel*, etc., with or without the affxs. *ange*, *ge*, *tan*, *tanḡe*, adv., modifying *riku*, *rikan*, *biurbiṛi*, *biurbaran*, *senbara*, *seabaran*, *nirbara*, *nirbaran*, gluttonously, greedily. All these adverbs, with the exception of *coḍelmoḍel*, are used fig. of men running

## conḍol

about restlessly : en sama donḍo daagra *cotelecote'e* nirbaraša tuiuleka, that useless, silly youth runs about restlessly like a jackal.

**conḍol** Nag. var. of *cundul* Has.

**conḍol** var. of *candāl*.

**conḍol marci** Nag. var. of *cundul-marci* Has.

**conḍor** sbst, occurs in the cpds. *conḍorboraga*, syn. of *ikiboraga*, *conḍorsarna*, the grove, and *conḍor-ikir*, the pool, in which *ikirbonga* is believed to reside.

**conḡ** sbst, used by little children instead of *song*, sewn clothing.

**conḡ** intrs, used by little children instead of *senḡ*, to go : baba ! gogo *conḡtanae*, I am afraid ! a horse is passing.

**contara**, **conṭara** syn. of *tuṭam*, used in displeasure or jest, I. sbst, the action of plucking by handfuls : honko bagānra bā *contaraṇṇa* saḡuko namkeda.

II. trs., (1) to pluck by handfuls : miaḡbaria nangulabā tōḍo laina *contarado* kā baiua. (2) of elephants, to grub up : haṭi jonrabakirice lololena, namathāne *contara-keda*, an elephant entered the maize garden and grubbed up an enormous quantity of plants. (3) fig., to extort money from smb. : iril gandra paēsae *contarakina*.

*contara-n* 1flr. v., to pluck one's hair : ūbe *contaraṇjana*.

*co-p-ontara* repr. v., to pluck each other's hair : eperaeperanaḡ kisi kā sombraḡkedkina, ūkina *copontara-jana*.

*contara-g* p. v., (1) to be plucked by

## cōṇa

handfuls : soben bā *contara-jana*.

(2) fig., to be the victim of extortion : iril gandra *contara-jana*.

**contara-au**, **conṭara-au** trs., to drag and bring by force : barsaapisa rakiate kae hijajana, mōre horokoātee maraḡentana, *contaraaupe*, having been called twice or thrice he did not come : he deems himself above the panchayat ; go and drag him hither.

**cōṇa** (Or. *c'umchurnā*, to desire eagerly) I. abs. n, excitement or eagerness about instant or actual pleasure : inia *cōṇa* purage mena ; enetere motaiteko gatikia, midbar juri duraaḡḡḡdo *cōṇa* namkia, in the beginning they forced her to join the row of dancers ; after one or two couples of songs, eagerness got hold of her.

II. adj., who feels readily eager to join or remain with the pleasure party one sees or hears : *cōṇa* horoko dumaia sarjanḡḡe ji kā menkoa, as soon as such people hear the dance drum, their mind does not leave them in peace till they go and join.

III. intrs. impisl., to feel eager to join the pleasure party one sees or hears or to remain with it : purage *cōṇaḡḡmeredo* senḡme.

IV. trs. caus., to cau e such eagerness : ne horo janaḡḡdo kae susina, tisina ili *cōṇakia*, he never dances, but to-day the beer drove him to it. *cōṇ-en* rilx. v., to excite oneself about pleasure : tisinaḡḡdo puragem *cōṇenjana* janaḡḡte, to-day (during the dance) thou wert much more

## congá

excited than usually.

*cōq-q* p. v., to get excited about a pleasure party: nagradumana aĩumkeđiĩ *cōqlena*, having heard the drums, he got eager to join in the dance.

**congá** (II.) I. sbst., a tin funnel.

II. intrs., to apply a tin funnel: botolomocare *cōgkeate* dulepe, applying the funnel to the mouth of the bottle pour the liquid into it.

**congám** var. of *cāgāra*.

**congáŕ** var. of *cāgáŕ*.

**congāŕa** Has. var. of *cāgāŕa*.

**con-goro-goro** (Sad. *engorgor*; Or. *coengorgor*) I. sbst., imitative of the hissing, fizzling sound produced in baking or frying: *cōgorogoroĩ* aĩumla, okoe ne oŕaree sunumlal-tana? I heard a fizzling sound, who in this house is baking smth. in oil?

II. adj., with *sari*, same meaning.

III. intrs., to make a fizzling, hissing sound: *cōgorogorotana*, it fizzles.

IV. trs., to fry or bake with a fizzling, hissing sound: okoe *cōgorogoro-rojada*? leaakan holonae *cōgorogoro-rojada*.

*cōgorogoro-q* p. v., to be baked or fried with a fizzling, hissing sound: sunumre ladjire *cōgorogoroosa*, when one bakes in oil it makes a fizzling sound; *cōgorogoroakan* papale nonatana (childish), we are eating fried cakes.

*cōgorogorotan* adv., with a fizzling, hissing sound: sunumre ladjare *cōgorogorotan* saŕia.

**cōp** var. of *cōmp*.

**copa** var. of *compa*.

## copa-giri

**copa** (Sad. *copek*; Or. *chopnā*, to hack brambles; Engl. to *chop*) trs., to cut down brushwood, in entrđ. to *amiq*, to clear: sake *copišme*, cut everything except the good trees; jara *copašme*, cut everything, even the trees, to make a new field; jara *copakeđle* kako aminaea mendo rōrokqateko onđorea, when they have cut everything on an intended new field, they do not clear it away but let it dry on the spot and then set fire to it.

*co-p-opa* repr. v., syn. of *mapq*, to fight with axes: *copopatanakiq*.

*copa-q* p. v., of a wood or new field, to have its brushwood cut: jara nā jakeđ aĩrige *copaod*.

*co-n-opa* vrb. n., (1) the cutting of brushwood: musia *conopate* netā kā cabalena, barsia copalena, on this side the cutting was not finished in one day, it took two days. (2) the result of the cutting: nea aĩñā *conopagepe* auakada, the firewood you have brought is that which I cut; aĩñā *conopare* eťani talatalantana, someone else tries to get hold of the field I cleared in the jungle. (3) the amount of cutting: *conopako* copakeda goťa buruko cabautetada, they have cut so much brushwood that nothing remains on the hill.

**copa-amiq** trs., to cut the brushwood and carry it off or clear it away, to clear altogether of brushwood.

*copaamiq-q* p. v., to be cleared altogether of brushwood.

**copa-giri** trs., fig., syn. of *mqgiri* in connexion with men, to cut down,

## copaō

kill with the axe : sidaman bagara-pako hatuāte kako urunaoreko *copagiriŋadko* taikena, formerly when those who had been convicted of lechery within the tribe did not leave their village, (go into exile), people cut them down with axes.

**copaō** (Or *copkūruā*, to make it practice, to get familiarized with) I. sbst, the habit of going where there is smth. one likes : *niŋko madukamara copaō aūriko ririŋaŋa*.

II. trs., to attract, to accustom to go where there is smth. good or pleasing : *gomke honko c'inte oŋo bague deŋedkoatee copadkedkōa*, the European by means of sugar and by giving them a lift on his bicycle, has accustomd the children to go to him.

*copaō-n* illx. v. to take the habit of going where there is smth. one likes : *tisiagapa ŋiŋko madukamite bir senŋko copadŋana*, nowadays the cattle use to go to the jungle on account of the Bassia flowers.

*copaō-ŋ* p. v., to get accustomed to go where there is smth. good : *Cutuindburu sendera Cendagutu danagrako copadōakina*, the youths of Chendagutu like to go for a hunt to the Chutuind hill.

*co-n-opaō* vib. n., the force of the attraction to go somewhere : *copadōe copadōjana*, *musiŋa jaked hantate sen kae hokajana*, he got so accustomed that he never once omitted to go there.

**copoŋ** var. of *copoŋ*.

**copod** var. of *compod*, a species of fish.

**copod** Has. (see under *coped*) I.

## copoŋ

adj., empty (of swellings) ; disinflated : *copod* *gura alope linea*, do not press a boil which is empty ; *copod* *phuŋabōl onaperŋape*, blow up the football which is disinflated.

II. trs. of swellings and things artificially inflated, to press down, to make flat, to cause to go down, to disinflate : *gura copodeme* ; *phuŋabōl alom copodeu*.

*copod-ŋ* p. v., to go down, to become flat or disinflated : *gura copodjanate rua hokakja*, after the boil had gone down the fever left him.

*copodŋe* adv., with *leŋ*, to look flattened : *gura tisiado copodŋe kloŋana*.

*copodŋe* adv., so as to flatten, so as to make or become flat : *gura pusikiei copdŋe ŋinipe*, when his boil bursts, press it so as to empty it.

**copod**, **compod** Nag. var. of *copoŋ* Has. Nag. In this meaning *copod* is used scornfully in Has. in the phrase : *ne, copodtam*, there suck it from my finger when one refuses to give smth. or asserts that a third person will refuse to give it to one's interlocutor : *nameainem mentada, ne, copodtam*.

**copoŋ** Has. Nag. **compod**, **copod** Nag. trs., (1) to suck out and especially to suck off smth. which has been put altogether in the mouth, in entrd. to *ce, ŋ* Has., *coped* Nag. to suck out the juice from smth. held to the lips ; *jarom ulira rasii cepedcabakedei paŋao copoŋkeda*. Nevertheless, in the case of men or apes, *copoŋ* is sometimes used of a sucking begun outside and finished

## copoŋ

inside the mouth. (2) in Nag. it is also used of bears, wolves, jackals, which, taking a fruit in their mouth, chew it just enough to suck out the juice and then reject the rest with the seed. For this they say *tagoro* in H.s. See *copoŋ*.

*copoŋ-n*, etc., rlx. v., to suck smth. from one's own finger: *cini tura-keŋci tii copoŋjana*, having dipped his finger in the sugar, he sucked off what was sticking to it.

*co-p-o-poŋ*, etc., repr v., to let suck off from each other's fingers: *ne honkina hurumsukurasi tirekina laŋa-kaŋjinci gandukina copopoŋjana*.

*copoŋ-ŋ* (never *copoŋgo*), etc., p. v., to be sucked off or out, as explained under trs: *ne uli kã matia'ana, enamente kã copoŋoa, laŋarepe*, this mango is not fully ripe, it cannot be sucked, slice it.

*co-n-o-poŋ*, etc., vrb n, (1) the sucking off or out: *miŋ ganŋara conopoŋte kam asadijana, oŋgem asitana?* (2) the result, i.e., the thing which has been sucked off or out, v.g., a mango seed: *nea okoŋa conopoŋ?* (3) the amount of sucking off or out: *conopoŋko copoŋkeda, moŋ jalakari uli cabagiŋjana*, they sucked so many mangoes that they emptied a netful. Note the use of this vrb. n. with the aff. *tea* and *honar* expressed or understood, to denote that smth. should be sucked off: *ne uli pura leremleremjana, kã laŋaros, conopoŋtea*, this mango is very soft, it cannot be sliced, it should be sucked.

*co-n-o-poŋ* syn. *ce cencpe*, vrb., n.,

## copoera

the mouthpiece of a *murli*, flute, or *pererêŋ*, trumpet.

*copoera* trs, to tie, catch or apply smth. too near its end; so that there is danger of its slipping off: *sānem copoera-keda*, thou hast tied the firewood too close to each end of the bundle; *bāromem copoera-keda*, thou hast tied the nets too near the ends of the carrying pole; *arakaŋape copoera-keda*, you have placed rafters which are a little too short or you have placed rafters so that their ends scarcely rest on the supporting wall or beam: *bakom copoera-keda*, thou hast tied the hook too near the top of the pole; *bakom* (or *bākorem*) *copoera-keda*, thou hast applied thy hook too near the end of the thing thou wantest to pull off.

*copoera-en* rlx. v., to carry smth. between two men with the very end of the pole scarcely resting on the shoulder: *miad dirikina bajaŋaŋtan taikena, miadŋido tararre sanagota copoerajana, senjaŋsenjaŋci sanagota guirijana oŋ kuramkuramto hudiraŋagujana*, two men were carrying a stone by means of a pole, one had the pole scarcely resting on his shoulder; whilst they advanced the pole slipped off and grazed him along the chest.

*copoera-ŋ* p. v., (1) to be tied, caught, applied or supported too near the end to be effective: *sān copoerajana; tənol copoerajana; bakŋ copoerajana; bārom copoerajana; bākŋ* (or *bākore*) *copoerajana enate koto pocojana; danraŋa jokakeda, copoeraoa*. (2) of two men carrying smth. between

them, to have the ends of the pole scarcely reaching their shoulders: neatedolara *copoekoa*, jilira sanagota animo.

*copoekge*, *copoekcopoek* adv., too near the end to be effective: san *copoekgem* tolkeda; danra *copoekcopoekpe* doakada.

**copol-copol** (Sad *capal-capal*; H. *capa'*, tremulous, wavering) I sbst., and a lj. var. of *capalcopol*.

II. trs., (1) var. of *capicopol* (?) fig. to mix too much water with the stew, or with the fermented mass of rice beer: utupe *copolcopol keda*; macepe *copolcopol keda*.

*copolcopol-en* rlx v., var. of *capicopol-en*.

*copolcopol-p* v., var. of *capicopol-p* *copolcopol-ta*, *copolicka* adv., (1) var. of *capicopol-ta*. (2) fig., pouring too much water: utu *copolickape* rikeda; cipačabunente mačare dale du'rikakja, *copolcopol-tane* datada.

*copolken* adv., descriptive of the sound of some heavy body falling, jumping or laying itself down (once) in shallow water: banda atonre kera *copolkene* buru njina.

*copolken-copolken* adv., producing a slow splashing sound with interruptions in shallow water or the sound of several heavy bodies jumping or laying themselves down one after the other in shallow water.

**cor** I. sbst., (1) the slaking of lime. (2) the tempering of iron. (3) the disaggregation of clods of earth by wetting them. (4) a chill produced by cold water on men

when they are hot and causing strangury (*tan*): *cor* kacim boroatana, naminara jetetanre tutakun darem bolotana? (5) a chill to which buffaloes are subject with the first rains of the monsoon; they are unable to rise on their feet, and it proves often fatal: uiglara *corle* apia kerako gočjana. (6) casual drunkenness: ilira *cor* namakaja. (7) the application of the *katacor* remedy. N. B. The *katacor* remedy is applied in this way: a piece of rope hanging from a piece of iron is first dipped in oil, then lighted at the loose end and held over the sore part of the foot so that the burning drops of oil fall on it. It is a very painful remedy. It is applied in cases of *darkura*, a bruise on the sole of the foot; of *rotod*, a wound got by treading on a thorn or on a shoot of *ciru* grass; and of *poroka*, a boil on the sole of the foot.

II. adj., (1) with *cuna*, slaked lime: *cor cuna* banoa, rapaakana lo huria-lka mena. (2) with *hasa*, clods of earth disaggregated by having been wetted: *cor hasa* sekerage tegalandoa cor baimente.

III. trs., (1) with *cuna* as d. o., to slake lime. (2) with *merek* as d. o., to temper iron. (3) with *dela* as d. o., to cause clods of earth to burst and disaggregate by wetting them. (4) with *kafa* as d. o., to apply to the foot the *kafacor* remedy. (5) fig., to make smb. drunk: ne loro api candutačte ili kae bosaakan taikena, tinaako *corkia* (6) fig., to give a chill to a man: tutakun da *corkia*.

enamente țâne saļjana, cold water gave him a chill, that is how he got strangury. (7) fig., to give a chill to a buffalo: uņdaraġ gama keřakoe *corkoa*.

*cor-en* rfx. v., (1) to apply to oneself the *kařacor* remedy: kařae *coreņjana*. (2) to make oneself drunk: ilihačat; khâtġiriakane tai-kena, burti ili namtađeiġ *coreņjana*, he was thirstily wishing for rice beer, getting plenty of it he drank too much. (3) to give oneself a chill: kalkal jeřere daru goč senkena, jeře kae sātinađariġanei đunkudaġree *coreņjana*, in the hottest weather he went to carry a tree, not being able to bear the heat he took a chill by throwing himself into a deep water pit.

*co-p-or* r pr. v., (1) to apply to each other the *kařacor* remedy: kařakiġ *coporġjana*. (2) to make each other drunk: ilitekiġ *coporġjana*.

*cor-q* p. v., meanings corresponding to the trs.: kâ *corakan* cuna daru japare alope dōēa, kâredo *corq* dipli daru lōoa; âġġilitee *corġana* ei epai-lite? tutâkun đâ nūtee *corġana* ei enre bolote? keřako niđdaraġ gamateko *corġana*.

*co-n-or* vrb. n., (1) the extent or amount, in the 7 meanings above: *conore* corġana tala gaņta hobaġlōge țâne ařakarkeda; ilite *conore* corġana nūken ořaēte uřuġ kae đariġana. (2) the lime slaked, the earth disaggregated: nea! okōēa *conor*? *misa conorkodole* calacabakeda, ořole *corea*. (3) the application of the *kařacor*

remedy: *misa conorte* kae buġijana, barsako corkja. (4) with *keřa*, the buffalo which got a chill: *misa conor* keřako, tarako goġjana, tarako țankađrūġjana, of the buffaloes which took a chill, some have died, some recovered their strength.

**cora** I. sbst., a small hoe about the same size as a carpenter's adze, mostly used as a plaything for children: beġaraġorađ, jonraġorađ-kore *cora* kamire hijua, the *cora* is used to dig the earth around brinjal and maize plants.

II. trs., to forge into a *cora*: no mered tara kuđlameme, tara *corame*.

**corađ, corađ-corađ** var. of *carad-corađ*. Occurs also in the cpd. *burucorađ*: *burucorađ* mulitele senkena, we followed the rugged path on the hill.

**coraë** (H. *cori*) I. sbst., petty theft especially of eatables; (in jokes it is used also of greater thefts): *coraëra* saġaiġ namkeda.

II. adj., (1) addicted to petty thefts: *coraë* hon, *coraë* hořo. (2), of small things, stolen: *coraë* kaņțara honko samajada.

III. trs., to steal petty things: honko saġgako *coraëkeda*.

*co-p-oraë* repr. v., to steal petty things from each other: okooko hatu kaņțarako *coporaëa*.

*coraë-q* p. v., of petty things, to be stolen: aleġ đānrambra tisina *coraëjana*.

*co-n-oraë* vrb. n., (1) the number of petty thefts: *conoraëko* *coraëkeda*, miadmiadte gořa kuđliko



cabakeda, one by one they stole all the sweet potatoes of a whole row.

(2) the action: *misa conoraēre mōrea sangako idikeda*. (3) the result, the thing stolen, the traces of the theft: *ne sangā okoēa conoraē? nea okoēa conoraē? apialeka dā paṭuhjana*.

**coraē-coraē** trs., poetical parallel of *landir* and *kumbūru*, to steal: *Tambare paēsado coraēcoraējan*, Our copper coins have been stolen.

**cor-cor** (Sad.; Or *chorchorornā*, to burn with a crackling sound, as damp wood) syn. of *cōcōcō*, the hissing of fire, or red hot iron, in contact with water.

**cōr-cōr** l. sb t., imitative of the special cry of fowls when they see a snake, an earthworm, or snth. they fear; also of hens from under which one removes an egg: *simkoā cōrcōrinā aīumla*.

II. adj., with *rā*, same meaning.

III. intrs., (*cōrcōr* Has. *corcoraō* Nag.), to cry like that: *cikaniho cōrcōratana*, *biā ci lendaḍ?* Ielime, go and see whether it is for a snake or for an earthworm that the fowls are crying; *sim cōrcōrjada*.

*cōrcōr-en*, *corcoraō-n* rflx. v, same meaning: *sim kundaṃre cōrcōrenre hoṛoko rokageko uṛunaḍa biā namakāia mente*, when a fowl cries *cōrcōr* in the courtyard, people come out at once thinking that it has seen a snake.

*cōrcōr-q*, *corcoraō-q* p. v., of that cry, to be uttered: *barsaleka cōrcōriena hantāre*.

*cōrcōrtan* adv.: *sim cōrcōrtane*

*rajada, cōrcōrtane rikantana*.

**corcoraō** Nag. var. of *cōrcōr* Has. as prd. only.

\***cordea** Has. *cordeo*, *cordeḍā* Nag. (Or. *cōrdeḍā*, the Mundas derive this word from H. *cor*, thief) sbst., generally in the pl., a special kind of witches or wizards who, by the help of a spirit whom they worship in secret, acquire the power to change themselves into a cat, goat, sheep or any other animal and so prowl about at night, doing the various kinds of minor mischief described below. The spirit whose devotees they are, is called *cordeḍboṛṛi* or *cordeḍcāṇḍi*. It is not a special kind of spirit but any ordinary spirit, often Mahadeo (always Mahadeo according to some informants), who chooses to act in this modality. Hence the phrase: *Mahadeocāṇḍi cordeḍcāṇḍina*. Sometimes the *cor'ea* witches or wizards do not borrow the shape of an animal, but then, their features betray their identity. The mischief they are capable of is relatively so unimportant that it is not worth while to consult the witch-finders about them. Moreover it is easy enough to protect oneself against their incursions by making them believe that one is not a Munda.

The principal mischief ascribed to them are nightmares. They will come, generally in the shape of an animal, and lie bodily down on the sleeper's stomach, oppressing it by their weight (*hoṛo len*) and preventing him from moving or shouting;

## cordea

or they will simply sit down on his side covering him with their shadow (*hoṛo umbul*). The effect is the same.

In addition to nightmares they also cause baldness either by licking men's hair (*hoṛo jal*) or by burning it (*hoṛo soḡ*); and often they burn holes (*ʔijə soḡ, lija baʔ*) in the clothes of people whilst they sleep. To prevent them from entering the house and playing these tricks people draw a line with a piece of charcoal across the doorstep and on the wall around the door. The one who is subject to nightmares also ties a piece of iron to his hand or foot, so that the chordeas may take him for a blacksmith and leave him alone; or he sleeps with his head across a cane, which device however is also used against spirits. The charcoal too is intended to make the chordeas believe that the house belongs to a blacksmith. That charcoal line has to be renewed every night because it loses its efficacy as soon as a man has crossed the doorway.

To prevent them from thrusting their hands in the rice cooking pot (*maṇḍi sɿ*) or in the beer brewing pot (*ʔiʔi sɿ*) and so spoil the contents, a leaf with some charcoal is placed on top of these vessels.

To prevent them from stealing rice from the threshing floor (*ko-lomɾə jaɾɒbaba kumbäɾu*), a charcoal line is drawn around the heap of threshed grains and a piece of charcoal, a piece of iron, v. g., a sickle, or some cowdung is placed on top

## coro-boro

of the heap. Cowdung is intended to make the witch believe that the rice belongs to a cowherd. When a chordea has stolen from the heap of rice, people do not notice it at once, but their provision will not last long, and next year the rice will not germinate well and the crop will be bad.

N.B. To dirty children people often say: *bə-ge abunenme, cordeako jalmea*, have a good wash otherwise the chordeas will lick thee.

*cordea-boraga, cordea-candī* sbst., the spirit worshipped in secret by a *cordea* witch or wizard.

*cordea-sɿ-cordea-sɿge* adv., with *soan*, to have the smell of spoiled rice water: *ne maṇḍi cordeasɿcordea-sɿge soana*.

*cōr-dundur* (from II. *cor*, thief, and Mundari *dundur*, to deny) t. abs. n., the habit of angrily denying faults which one has really committed: *iniɿ cōrdundur janaō nekagea*.

II. adj., who has this habit: *cōr-dundur hoɾo*.

*core* (Sad. *colre*) diminutive of *cocōre*, like which it is constructed.

*core-core* var. of *cocōre*, but has no vrb. n.

*cor-kāʔ* (Sad.) syn of *kum'bäɾu*, to steal. It is constructed like *coraʔ*, but is also used as alj. noun: *cor-kāʔkolɒ alom jamana*.

*coro-boro* Has. I. adj., with *kaje*, *jagar*, hypocritical talk.

II. trs., to talk hypocritically, to cheat: *jagare coroborojadu; jagare coroborokedlea*.

*coroboro-n* rfx. v., same meaning: jagare *coroborontana*.

*coroboro-o* p. v., corresponding meaning: jagar *coroborojana*.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *jagar, kaji*: inido *coroboro jagar hōro*: pusileka iī gotatopaea.

**cōro-bōro** var. of *cārbār*. In Nag. it has a slightly pejorative sense.

**coro boro** var. of *joroboro*.

**coroḡ** (Or. *curkha'ānā*) I. sbst., always preceded by *miḡ*, and oft n followed by *leka*, just a little of the liquid. Cfr. *eikraḡ*.

II. trs., the frequentative of which is *caraḡcoroḡ, coroḡcoroḡ*, and the diminutive *miḡcoroḡ*, to pour a very small quantity of liquid from one's hand or from a vessel: *misa coroḡ-taiḡme ente hokataiḡme*, pour me once a little and then stop; *utuḡ hātinakena okonḡdoe londhākja okonḡdoe coroḡkja*, he dealt out the stew and gave a lot of it to some, and a little only to others; *okonḡdoe miḡcoroḡkja*, to some he poured out just a little bit.

*coroḡ-n* and the diminutive *miḡcoroḡ-n* rfx. v., to pour out a little for oneself.

*coroḡ-o*, and the diminutive *miḡcoroḡ-o* p. v., to be watered a very little, to receive a little quantity of liquid: *ne bākore ḡa coroḡbaḡalena*, a little water has been poured on these flowering-plants; *utu tarako londhājana, tarako mimiḡcoroḡjana*.

*co-n-orōḡ* vrb. n., (1) the utter smallness of the quantity of liquid poured out: *conoroḡe coroḡkeda*, utu

*miḡ surpudo kā hobao*, he has poured out so little stew that there is less than what is usually put all at once in the mouth. (2) the pouring out of a small quantity: *misa conoroḡre miḡ kāḡḡa jiluḡ uḡmisiḡa*, in pouring out a little stew he let fall with it a piece of meat.

*coroḡken* adv., pouring out a very little once only.

*coroḡkenoroḡken, coroḡleka* frequentative adv, syn. of *caraḡcoroḡtan*.

**coroḡ-coroḡ** frequentative of *coroḡ*, var. of *caraḡcoroḡ*.

**coronḡe** (Sa-l. *cotre, cororing*) var. of *cocōre*.

**coroḡe, coroḡe** Nag. var. of *cocōre*.

**cor-poḡo-poḡo** (Sul; Or. *chorr*) I. sbst., imitative of the fizzing sound, followed by bubbling, made by quicklime or red-hot iron thrown into water, or by a spoon full of boiling oil with onions and garlic, introduced into the stew near the bottom. *Cor* is the fizzing sound which is followed by the *poḡopoḡo* of the bubbling.

II. a.lj., with *sari*, same meaning.

III. trs. caus, to cause the production of this sound: *utuḡ corpoḡopoḡokeda, lolo merede corpoḡopoḡokeda*.

*corpoḡopoḡo-o* p. v., to be treated so as to produce this sound: *utu corpoḡopoḡoḡtana*; *lolo mered corpoḡopoḡoḡtana*.

*corpoḡopoḡotan*, adv., with *sari*, making this sound.

**cora** (II. *chornā*) occurs as affix syns. with *bage*, in the cpds. *tikicora, oḡoḡcora*, to cook simply in water.

**cora-hai** Has., **coḍa-haku** Nag. sbst., a fish, about 7" long, with a head 2-2½" thick, and living in rice fields and rivers. When young, it is called *corēge*; when half-grown, *corogoḥ*; when full grown, *cora*.

**coralukui-jonq** Has., **coḍalukui-jonq** Nag. sbst., *Eragrostis gangetica*, Steud.; Gramineae,—a perennial grass 1-3' high, used to make brooms.

**corana** Nag. syn. of *coq*.

**corēḍ** syn. of *cōḡ*.

**coro-boro** var. of *ḡoroboro*.

**corogoḥ** Has. **cḍogoḥ** Nag. syn. of *cirpa* Kera. sbst., a half-grown *corahai*, about 1" thick.

**coror** Has. **coḍor** Nag. trs. to let drip or trickle a very small quantity of liquid from one's hand or finger (not from a vessel); luturre ḍa *cororodertame*.

**coror-en** rflx. v., to let drip some liquid from the finger or hand on one's own body; luturre sunume *cororentana*.

**co-p-oror** r. pr. v., to let drip from the finger or hand some liquid on to each other's bodies; luturre sunumlana *coporora*.

**co-n-oror** vrb. n., the amount of letting drip: lolo pāl cortanre *conorora* corokeda, ḡoṭa bāṇḍara ḍa miad pālreege cabautertada, in tempering a ploughshare he let drip on it from his hand so much water that he emptied a whole small waterpot over a single ploughshare.

**cō-susun** I. sbst., the dance of masked men. This takes place officially on the night before *hakanparoh*

but it may be performed also at other times. Mundas never take part in it.

II. intrs., to perform the dance of masked men: *cōsusuntanako*.

**cotāri** Nag. (Sai.; II. *cutahrā*, polluted by touch) I. adj., of objects only, not of men, defiled because they have been touched by people of another caste; *colāri* caṭu enḍatape. Also used as adj. noun: *colāriko* alope aderea, do not bring defiled things inside the house.

II. trs., to defile smth. by touching it; miad ḡāsi ne caṭui *colārikeda*, *colāri-q* p. v., of objects only, to get defiled; naḥauter caṭu kā *colāriroa*; misaleka ḍa dōbarako taḥomte eṭa jati juṭḍkere *colāriroa*, as long as a new waterpot has not been used it cannot get defiled; but when it has once contained water it gets defiled if touched by people of another caste. If it has contained water owing simply to exposure to the rain, this does not matter among the Mundas, as it does among the Hindus.

**cotor** var. of *chatar*. It occurs in the Asur legend as syn. of *umbul*, to shade (even without an umbrella): *okoja burudo umbulkeḍtabua*, *colorkeḍtabur*. It is not used in current language with this figurative meaning. It forms the same cpds. as *chatar*.

**cōt, cōṭo** I. sbst., (1) strength. This meaning occurs in the adverbial phrase: *aḗḡ cōt bāri*, with all his strength: *aḗḡ cōt bārii dalliṇa*. (2) the effects of a severe handling; the hurt caused by violence: *haktee*

## cōt

koramlena, *cōt* menagea.

II. trs., (1) to hurt, to handle severely: daldoe dallja, kae *cōtki*, he struck him with his stick, but not hard. (2) of natural causes, to cause smb. much suffering or great pain; to affect smb. very much: *reage cōtjāina*, I find the hunger very trying; haēa *cōtjāina*.

*cō'o-n* rflx. v., ( ) to addict oneself strongly to, to indulge a strong passion for: *junburireo cōt'ujana*. (2) to exercise one's strength on one's own body: *kuṣamree gilen-tana, cōtōdo kae cōtontana*, he beats his breast with his fists, but not hard. (3) to undertake hard things, v.g., hard work: *kam're ne hoṛo ciulaō kae cōtona*.

*co-p-ōt* repr. v., to apply strength on each other: *mimiḍ dandakia dapalkena ena kakinā copōtjana*, they struck each other once with their sticks, but not violently.

*cōt-g* p. v., to be hurt, to be handled severely: *tōdoe tōjana, kae cōtjana*, he was hit, it is true, but not with force.

*co-n-ōt* vrb. n., (1) the amount of violence: *dalljaire conōte cōtki*, tīi hulauterki, in beating him with his stick he exerted so much strength that he broke the man's arm. (2) the exertion of much strength: *misa conōtte tala gūdi kainā nirdaria*, I cannot run fast over half a league in one stretch.

*cōt*, *cōtge* adv., syn. of *kūḥ*, very much, very hard, very fast, with much force: *cōtge jumburia, cōtge*

## cōtq

nirea, *cōtge* hasujāina, *cōtge* haēa-jāina.

*miḍcōt* adv., for a little while, by a short exertion: *miḍcōt* tiagutōme; *aērtuōmko hijulena, sobenko mimiḍcōt* calukedēi *aēartaōmgeko senqrūrajana*, they came successively and having hoed each for a little while they went away one after the other.

*miḍcōt'te* adv., syn. of *misa conōtte*, in one uninterrupted exertion, in one stretch of effort: *miḍcōt'te tala gaūdim nirlari ci?*

*cōtq* (II. *chantnā*, to lop off) diminutive of *po'tq*, trs., to peel off, to pull off or detach from the surface: *tuāre jurakan laḍ cōtāḍme*, detach the cake from the cooking pot to which it sticks; *mari pālasātar cōtqtape*, *pālasātarrunroa*, take off the old plaster from the wall, it will be plastered afresh; *ne daru cōtqtape*, strip this tree of its bark. Note the idioms: (1) *deina cōtqme*. Has. or *hartaina cōtqmea* Nag. I will give thee a sound drubbing so as to lay bare the flesh on thy back. (2) *moḍ hisi ṭakae numukilkedlea*, *imin-reo mar! moloṇdo kae cōtqkedlea*, he refused us the twenty rupees he owes us, never mind, he has not peeled off our brow, i.e., he has not deprived us of the possibility to get it in some other way, to make up for it in some other way, v.g., by working.

*cōtq-n* rflx. v., to peel off smth. from one's own body: *runjuī cōtqantana*. *co-p-ōtq* repr. v., to peel off smth.

coṭaḥ

coṭaḥ-coṭaḥ

from each other's body: barankina dearekina gaḍakana runjukina copoṭa-kena.

coṭa-gg, coṭa-g p. v., of smth. superficial, to peel off or to be peeled off: nesaraṇa rana coṭajana, in this spot the paint has peeled off.

co-n-oṭa vrb. n., (1) the extent or amount of peeling off: ranaga tupu kupiko miaḍ japuḍdaru conoṭaḥo coṭakeda, goḡuterjana, women preparing a dye have stripped off pieces of bark from this Albizzia stipulata to such an extent that the tree died. (2) the act of peeling off: japuḍdaru moḍ sirma conoṭatedo kae goḡjana, api sirma ṭanaḥteko coṭakeda, entee goḡjana. (3) the result or the thing peeled off: ne baklalo okoḡa conoṭa? Who has peeled off this bark?

coṭaḥcoṭage adv., with sibaṇa, to plough scratching only the surface here and there: purage keṭajana, coṭaḥcoṭagele sibaṇajada.

coṭaḥ (II. cūṭnā) trs., (1) properly: to click the tongue (once) in sucking smth. which is put in the mouth, or in licking. It has always this meaning in the cpd. jaḷcoṭaḥ and in the reduplication coṭaḥcoṭaḥ: moca coṭaḥkeda. (2) to lick up: cini coṭabeme.

coṭab-en rflx. v., to lick up or suck out clicking the tongue: cinam coṭabentana? (2) to lick up: cini coṭabentana.

coṭab-g p.v., (1) of the tongue, to be clicked once in licking or sucking: moca misi coṭaḥjana. (2) to be licked up: ne, ne honge dara!

cini rokage coṭabecabajana, orṇṇai-me, look at this child! Its sugar has been licked up at once, give it some more

coṭaḥken adv., [clicking the tongue only once.

coṭaḥkencoṭaḥken adv., clicking the tongue now and again.

coṭa-baṇa trs., to peel off or detach smth. from the surface here and there: loḡṇale coṭabaraṇaḍi, we plough the rice field scratching only the surface here and there.

coṭaḥara-g p. v., to peel off or get peeled off here and there.

coṭaḥ-coṭaḥ frequentative of coṭaḥ, I. sbst, the continual click of the tongue in sucking smth. which is put in the mouth, or in licking up smth.: coṭaḥcoṭabiṇa aiunḷa.

II. adj., with sari, same meaning.

III. trs., to click continually the tongue as described: moca coṭaḥcoṭajiada. (2) to suck out or lick up with continual clicking of the tongue: jojoe coṭaḥcoṭajiada.

IV. intrs., to click continually the tongue: honko jojo jomtanreko coṭaḥcoṭabea.

coṭaḥcoṭab-en rflx. v., same meanings: moca coṭaḥcoṭabentana, jojoe coṭaḥcoṭabentana.

coṭaḥcoṭab-g p.v., (1) of the tongue, to be clicked continually: okoḡa moca coṭaḥcoṭaḥjana? (2) to be sucked out or licked up with a continual clicking of the tongue: jojo coṭaḥcoṭaḥjana.

coṭaḥcoṭaḥtan adv., with or without the affxs. aṇge, ge, tan, tange, also

## coŧe

## coŧoh-coŧoh

*coŧableka*, clicking the tongue continually.

**coŧe** (II. *choŧā* Sad. *coŧ*) I. adj., with *kaji*, just a word : *coŧe kaji* bāriā aiūmlā, puratūn kako udubkeda.

II. trs., (1) to give very little : cinido gomkem *coŧekīnā*, sir, you gave me but very little sugar. (2) to do smth. very little : *kajii coŧekeda*, he said very little. (3) to do smth. for a little while : *landae coŧelā*, he laughed for one moment, he gave a short laugh.

*coŧe-n* rflx. v., to give much to the others and keep little for oneself.

*co-p-oŧe* repr. v., to give very little to each other : *jagarkia copotejana*, they had a very short conversation ; *cranakia copotejana*, they quarrelled for a very short while : *gopoŧkia copotejana*, they fought a very little with each other.

*coŧe-o* p. v., to get very little : *aiñoia coŧejana*, I too received very little ; *jiluia coŧejana*, I was given very little meat ; *cranateia coŧejana*, I got a very short scolding. Note that *sārteŧ coŧejana* may mean either : I was slightly hit by the arrow, or : I was nearly hit.

*co-n-oŧe* vrb. n., the degree of littleness of the thing given : *corotepe coŧekīnā*, bar laped mandigera cakarādaŧijana, you have given me so little stew that with it I was able to season but two mouthfuls of rice.

III. As affix to other prds., *coŧe* generally means that the action expressed by the first part of the epd.

lasted only a very short time : *aŧ-coŧep*, to dawn a very little, to begin dawning ; *landacotŧe*, to laugh one moment ; *kajicotŧe*, to say a few words ; *eraŧacotŧe*, to give a very short scolding ; *aiūmcotŧe*, to hear for a little while, etc. But *ŧocotŧe*, *tuīŧacotŧe*, *ŧotecotŧe*, *tercotŧe*, etc., may mean : to nearly hit or just miss, as well as : to hit just a little ; and *omcotŧe* always means to nearly give, to offer smth. and draw it back, to promise smth. and not give it.

*coŧecotŧe*, *cūŧicuŧi* adv., just a little : *coŧecotŧegera* aiūmlā, udublā, jomlā, lella, etc. These phrases are syns. with *aiūmcotŧelāia*, *udubcotŧelāia*, etc. *coŧecotŧete* adv., very nearly, almost : *coŧecotŧetera ŧotekia*, *coŧecotŧete oma-iūnā*. These phrases are syns. with *ŧotecotŧekīaiā*, *omcotŧekīnā*.

**coŧel-coŧel** var. of *conŧelconŧel*.

**coŧel-moŧel** var. of *conŧelconŧel*, but *coŧelmoŧeltan* is not used fig. of men.

**coŧki** var. of *choŧki*.

**coŧoh-coŧoh**, Nag. *coŧo-coŧo* Has. I. sbst., imitative of the sound of a liquid falling drop by drop, as, v. g., water from the eaves of a roof after a shower of rain.

II. adj., with *sari*, same meaning.

III. intrs., also *coŧo*, *coŧoh*, to trickle down drop by drop : *dā coŧotana*, *dā coŧocotŧotana*.

N.B. *Coŧohkena*, *coŧohkena*, means : only one drop fell.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *coŧohken-coŧohken*, *coŧohleka*, etc., modifying

## cofo-cofo

*joro: cofoleka* jorotana, it is heard leaking or trickling drop by drop.

*cofohken, cofoken* adv., producing that sound only once: *cofoken* jorolena, only one drop fell. With the copula *a* it may be used proudly: *cofohkena, cofokena*, only one drop fell.

V. adverbial aff. in the cpd. *hira-cofo*, to leak in many places.

**cofo-cofo** (Sad.) I. sbst., imitative of the sound of liquid falling protractedly in a small quantity, in a thin jet or streak: *oikan cofocofoaifumotana, lilipe cipajada ei?*

II. adj., with *sari*, the same sound.

III. trs. caus., to cause a liquid to fall with that sound: *iliko cofocofojada*, they are squeezing out from the dregs rice-beer which trickles down in a thin jet.

IV. intrs., to trickle down with that sound: *da cofocofotana*.

*cofocofo-o* p. v., to be heard trickling down in a thin jet: *aditare ili cofocofotana*, *sarere sim catapataotana*, in the inner room rice-beer is heard being squeezed out in a thin jet, in the outer room the feathers of a fowl are heard being burnt off.

*cofocototan* adv., with that sound: *da cotocototan* jorotana, the roof leaks, the water is trickling down in a streak, *ili cofocototanko* cipajada.

**cofo-cofo** Has. var. of *cofohcofoh* Nag.

**cofoa** I. adj., with *loona*, a *caora* field which dries up before the end of December if there be no rain any more after the monsoon has stopped: *cofoa loona* *da purakere hambalao*

## cofoa

*jaromoi, kae purakere* *do dembotan-kore baba riroa*, even late varieties of rice ripen in a *cofoa* *lofoa* if there are still showers after the rainy season; but if there are none the rice dries up at the time when the ears form.

II. trs., (1) of the fields and soil, to dry up altogether by evaporation, in entrd. to *anjed*, which means only to exhaust the surface water: *jete soben loona cofocabrakeda*. (2) of eatables, to exhaust by evaporation, only the water in which they are cooked, without drying up the eatables themselves, so that it denotes the same degree as *anjed* when there is question of a field: *isindole isinkeda, anrile cofocoa*. In this meaning it occurs also in the cpds. *lecofoa, honajacofoa, ladcofoa*.

III. intrs., of fields and soil, to dry up by evaporation: *loona cofocotana*. *cofoa-o* p. v., (1) of fields and soil, to get dried up by evaporation: *loona haaukqei cofocoa* *ente silere ka gedoa*, when the water of the rice field has been evaporated the earth will dry up and then if one ploughs that field the earth will not stick together in clumps. (2) of eatables, to get their cooking water exhausted or to get superficially dry: *ladakan haiko atomreko cofocoka*, *rultakom*, take out from the fire the baked fishes that they may lose their superficial humidity at the side of the fire; *honajad arare ceece sari hokajanre, cofociana* *mente munda*, if the *cecece* sound has stopped in the vegetables one is making a



dry stew of, it will be clear that the water is exhausted. (3) of animals, to dry up, to become lean: ne kera kūh kiriakane taikena, mōpimāpītee *cofoqolana*. (1) of people, to get rid of the vapours of drink: ili nūkeate jētesinagi senhorare *cofoqotan* dipli āōge tetana, if, after drinking rice-beer, one travels in the heat of the day whilst the vapours of drink evaporate, one suffers from extraordinary thirst.

*co-n-otoq* vrb. n., the degree to which a field or earth is dried up: *conofoq* *cofoqajana* alea loēoa goṭa sārabarajana, our rice field dried up to such a degree that it is cracked all over.

*cofoqoge* adv., so as to dry up, so as to get dried up: loēoa *cofoqoge* jete jōrjana.

**cōā** Hlas. var. of *coq*.

**cōṣ** Hlas. (nasal long) var. of *cōḡ*.

**cōṣ** (Sad; Or. *chōṣchōṣrād*, to hiss, said of a fire or red-hot iron in contact with water) trs., (1) to extinguish either by throwing water on smth. or by throwing smth. into the water: dāte *cōctan*; bāndaraḡ dare barāē pālkee *cōcjada*. (2) syn. of *anu* and *cor*, to temper iron by means of water.

*cōē-q* p. v., (1) of fire, to be extinguished by contact with water: cororlere puratan kā *cōṣoa*, carūlere puratan *cōṣoa*, by throwing water on it it will not be perfectly extinguished, by throwing it into the water it will. (2) of iron or steel, to be tempered: holadḡ huraṇaṇulere

eikate kā *cōṣoa*?

*co-n-cō* vrb. n., the act of extinguishing or tempering with water: barāṣ *conōṣte* kāia palursinajana enamenten cōṣrūrakeda, I was not pleased with the blacksmith's tempering, that is why I tempered it myself once more.

**cōṣa**, **cāṣa** var. of *cōṣa*.

**cōṣa**, **cōṣē** (H *coigān*; Or. *cōyā*; Sad) sbst., (1) syn. of *sarsandī*, scales of fishes and snakes. (2) syn. of *canja*, the scab of a wound or sore.

**cōṣ-cōṣ** (Or. chirping, as of the cicada) I. sbst., imitative of (1) the sound produced by water in the first stage of boiling, in catrd. to *cāṣeṣ*, which describes the sound in the last stage; and *cēṣcōṣ*, which is syns. with *cēṣcōṣ*, but describes rather a more prolonged sound, when it is not a frequentative. (2) the hissing of fire or red-hot iron in contact with water. It is syns. with *coror* and its frequentative is *cāṣcōṣ*. (3) the hissing of lime which is being slaked. This too is syns. with *coror* and its frequentative is *cāṣcōṣ*: cinaraḡ *cōṣcōṣ* ālump tana?

II. adj., with *sarī*, same meanings.

III. trs. caus., to cause the production of one of these three sounds: dāpe *cōṣcōṣketa* ci aṇrige? Have you yet put water to boil?

IV. intrs., to produce one of these three sounds: dā *cōṣcōṣtana*, dā *cōṣcōṣjana*.

*cōṣcōṣ-q* p. v., (1) of water, to begin to produce this sound. (2) of fire,

red-hot iron or quick lime, to be made to hiss in contact with water. *côcêcôcêtan* adv., with one of these three sounds: *da côcêcôcêtan basan-tana*.

**côcêê** var. of *côcêa*.

**côm̃p, cōp** (Or. *comnā*, to bruise a young shoot by turning and twisting so as to use it as a rope). sbst., the fibre of *rururūnārī*, Bauhinia Vahlī, W. and A.; Caesalpiniceae.

**cōreḍ** Nag. syn. of *cōḥ* Has., but it is also used with *tamku* as d. o., in the meaning of to break off a piece of tobacco, for which they use *keca* in Has.

**cōṛō** (II. *chor*, omission, leaving out; Sad. *chór*) I. vrb. n., the act of omitting or leaving out: *cōróte* (or *conōróte*) *kāni kā mundibesjana*. II. adj., omitted, left out, overlooked: *cōró* *kajiko urūnamrūraeme*.

III. trs., syn. of *cūlbage*, to overlook, to pass over, v. g., in a distribution: *cōrókīñam*

*cōró-n* rflx. v., to overlook oneself in counting, to forget oneself in a distribution: *cōróntanam*.

*co-p-ōró* adj. and adj. noun, who is in the habit of overlooking people in the distribution: *cōpōró* *horoko haṭṭarīkataja*, enate *purā* *horoko kako namana*; *nekan cōpōróko alope haṭṭarīkakoa*.

*cōró-ḡ* p. v., to be overlooked; to be passed over: *miṇḍ* *kaji cōrójana*, one thing has been passed over (in the reading, in the telling of a story, etc.); *barabari kae herkeda*, *koṭa-koṭa cōróbarajana*, he did not sow

evenly, there are places where no seeds have been thrown.

*co-n-ōró* vrb. n., (1) the amount of overlooking: *iskulhon m-taṣe haṭṭakena*, *conōróe cōrókedkōa moḍ* *hisi horolku kako namana*, one of the pupils distributed the sweets, he overlooked so many that some twenty got nothing. (2) the act of omitting, of overlooking: *conōróte kāni kā mundibesjana*. (3) the man or the thing which has been overlooked or omitted: *silaren conōróko omāarlekōm en taṣomtel cta* *some haṭṭaeme*, first give to those who were overlooked the first time and then go round a second time giving to each; *kānitane taikena barsaleka conōródo urūnamk-dei kajirūrakeda*, *taṣomte purage cōrókedei kānira mudi kā namjana*, he was telling a story; once or twice, remembering a passage which he had passed over, he went back to that point and started again, but at the end he omitted so many passages that the story became unintelligible.

*cōrócōró* adv., overlooking many people or many things: *cōrócōróe haṭṭabarajadkōa*.

**cu** Has. **cuṛu** Nag. **curuḥ** Has. Nag. (II. *cūḥki*, pinch; Sad.) efr. *lagāḥ*, I. sbst., the little heaps or pinches of grain put on the ground for counting purposes: *cūko lokaepē*, *cimintā menā?* Count the pinches, how many are there?

II. trs. (1) to take grains, salt, dust and similar things between the thumb and the tips of all the fingers.

to take a pinch of smth. (2) to give or take a little in excess of the quantity bought and payed for: kacim *cuaĩna*? Will you not give the customary pinch in excess of that which has been weighed? It is generally the elder Munda women who go to the markets to buy the weekly provisions for the household. When they have bought salt, they always insist on being allowed to take an extra pinch or to receive it from the merchant, and when they have got it they go away satisfied although they are even then as a rule, short of the real weight they were entitled to, because the itinerant Hindu and Mahomedan merchants excel in the art of manipulating measures and scales, to their own advantage, of course. (4) to keep count. Mundas when buying or selling rice or other grains, keep count by taking and putting on the ground or mat, a pinch of the grain each time a *kandi*, i.e., 20 *tōas* or half a maund, has been measured out. At the end they count the number of pinches thus put down: am soname aĩaĩa *curnĩa*. (5) with the seller as d.o., to take an additional pinch of the commodity one buys: *gũruĩa akiriakena, buriako cukiĩna, gaĩi lagaõjana*, I sold molasses, the women who bought, took each an additional pinch; I lost by the transaction. (6) fig., of bears and wild boars, to bite out a mouthful of flesh from smb.: *senderare tisĩa bar hoõo buĩi cukiẽkĩĩa*, api *hoõodo sukuri cukiẽkĩkoa*.

*cu-gõ, curu-gõ, curuĩ-gõ* p. v, (1) to be taken between the thumb and the tips of the fingers: *caĩli cujana*. (2) to be taken in pinches and put down for the purpose of keeping count: *caĩli cujana, kandiĩe cuakana ci salare*? Has a pinch been put down for each half maund or for each maund? (3) to be given or taken in additional pinches: *tulakẽ taõomte buluaraõ lagaõ cugoa*, the additional pinch of salt is given after the salt has been weighed.

*cu-u-ũ* vrb. n., (1) the quantity of additional pinches given or taken: *cunũko cukiẽda, bar sũrlekado cũtege senõjana*. (2) the quantity of pinches put down for the purpose of counting: *cunũko cukiẽda, ena lekate isuko heõajana*, they put down so many pinches that it took them a very long time to count them. (3) the act, or the effect of the act, of putting down pinches for the purpose of counting: *nea cinara cunũ, salara ci kandiĩa*? Do these pinches mean maunds or half maunds? *nea okoõa cunũ*? Who has put down these pinches?

**cua, cuaõ, cũa** (II. *cũnã*, to distil; Sad. *cunek*) I. subst., an extract obtained by fire. The term is used especially of *lurbĩaraõ cua* and *hũrĩa cua*: (1) *lurbĩaraõ cua* sud-moroõĩe ranu lagatĩĩa, gosõ ranuge, tilmiĩasunumo enreko jamaõa oõõ kainõ tõrakada cõgakõ, the fatty extract of the *lur* snake is a good remedy for leprosy, it is a remedy which is rubbed on; sesame oil too is mixed with it and I do not know

what other ingredients. A small recipient embedded in the ground is covered by a pitcher with a hole in its bottom. The snake is put in the pitcher around which a fire is kept up for a certain time. (2) To obtain *hūriṛa cua*, which they use for medicinal purposes, the native medicine-men cut a branch or stem of *hūri-daru*, *Vitex Negundo*, about one yard long and 2" thick, dispose it horizontally and light a fire under the middle of it. They collect the sap which flows out at both ends: this sap is called *hūriṛa cua*.

II. trs., to extract a liquid from smth. by means of heat, v.g., by distillation: *arki, sososunum aḍ itil-sunumko cuaḥa*: *Bassia* brandy, *Semecarpus* oil, and lard are extracted by heating over a fire; *hūrio-paḍṛa rasi ranumente buidiko cuaḥa*; *makan cualere gotom baiua*, if you put butter on the fire it will become ghee, clarified butter; *gotomko cua-jada*, they clarify the butter over the fire; *poroka enetere batiko cua-koa*, when a boil forms on the sole of the foot they burn a dripping wick over it, i.e., they apply the *kaṭacor* remedy. (See under *cor*). In this sentence *cua* has a double d.o., *ko* standing for the patients.

*cua-n*, etc., rflx. v., to apply to oneself the *kaṭacor* remedy: *bati kaina cuana*.

*cu-p-ua, cu-p-uaḍ, cu-p-ûḍ* repr. v., to apply to each other the *kaṭacor* remedy: *batilana cupua*.

*cua-ḡ*, etc., p.v., (1) of a liquid, to be extracted by means of heat:

meromitil *cuaakana*, meromsunum *cuaakana*, the goat's lard has been melted and extracted from the tissues. (2) to be submitted to the process of distillation or another similar process: *madukam tupua-kana, tisia cuapre taṅkaoa*, the *Bassia* flowers are steeped in water (with *iliranu*, the ferment for rice-beer), i.e., are fermented, if they be distilled to-day it will be all right. (3) to get an application of the *kaṭacor* remedy: *batī cuajana*.

*cu-n-ua, cu-n-uaḍ, cu-n-ûḍ* vrb. n., (1) the amount of extraction: *cunua-ako cuakeda, goṭa meromṛa itilko cabakeda*, they have melted down all the fat of the goat. (2) the extraction by means of heat: *misa cunuate soben itil kâ uruacabajana, orḡ misa cua lagatiṇa*, in one extraction all the lard has not come out, we must melt down the fat once more. (3) the extract: *nea okoḡ cunua*? Who has extracted this?

*cuaḍ* var. of *cua*.

*cubă* (P. *ghubâr*, dust) I. sbst., a mote, any little thing, as dust, which has got into the eyes: *medre cubă menagea*; *kapōṭi, amă medrea darna uruāsidaeme enre enaṛa hagamă cubă uruamentem leldaria*, hypocrite, remove first the beam from thine own eye, not before then wilt thou be able to see in order to remove the mote from thy brother's eye.

II. adj., syn. of *cubaakan*, with *meḍ*: *cubă meḍte kaina leldaritana, tarasṭera leljada*, I cannot see with the eye in which a foreign substance has entered, I see only with one eye.

III. trs. (1) to throw dust in some-  
one's eyes : ocam *cubqjina*, stop,  
thou throwest it in my eyes ; duratee  
*cubqjina*, he threw dust in my eyes.  
(2) fig., with *med* as d. o, to bribe :  
samage kile obrikama, meddole *cubq-*  
*mea*, we do not ask thee to write it  
for nothing, we will give thee a  
bribe.

*cubq-n* rslx. v, to get smth. in one's  
eye : cilekatem *cubqjana* ? How  
didst thou manage to get a mote in  
thine eye ?

*cu-p-ubq* repr. v., to throw smth. in  
each other's eyes : gitiltekia heper-  
kena medkina *cupubajana*, they threw  
sand at each other, both got it in  
their eyes.

*cuba-gg* p. v., (1) to get smth. into  
the eye : nidirhasatera *cubqlena* ;  
nidirhasate media *cubqlena*, white-  
ants earth fell into my eyes. (2) of  
the eye, to be entered by some mote ;  
durate ainq med *cubqjana*. (3) of  
dust, etc., to enter or be thrown into  
the eye : dura *cubajana* ; dura medre  
*cubajana*.

*cu-n-ubq* vrb. n., (1) the amount of  
dust in the eyes : *cunubqe* cubajana,  
baran med arid kae daritana, he got  
so much dust in his eyes that he  
cannot look with either of them.  
(2) the fact of getting dust in one's  
eyes : misa *cunubqte* kaciben botoa-  
jana, orq durareben kepeleatana ?  
Are you not afraid to get once more  
dust into your eyes, that you are  
again teasing each other in the  
dust ? (3) the mote which entered  
the eye : misa *cunubqado* dare med-  
leate urunajana, eta some *cubaakana*,

a first time a mote was removed by  
plunging the open eye in water, an-  
other mote has entered now.

*cū-barabari* trs., to make equal or  
level by the addition of a pinch.

*cūbarabari-q* p. v., to be rendered  
equal by the addition of a pinch.

*cū-bara* trs., to give or take a pinch  
here and there, now and again.

*cūbara-q* p. v, of a pinch, to be taken  
or given here and there.

*cūh-cūh* var. of *ciruhciruh*.

*cūh-cūh* I. sbst., the call of the  
kingerow : *cūh-cūh* aiumla, miad  
demenuad menāia.

II. adj., with *rq*, same meaning.

III. intrs., of the kingerow, to call :  
demenuad *cūh-cūh*. They say also :  
demenuad *golcca*.

*cūh-cūh-en* rslx. v., same meaning :  
demenuad *cūh-cūh-en*.

*cūh-cūh-tan* adv., modifying *rq* : dem-  
enuad *cūh-cūh-tan* *raqa*.

*cubu]-bagel* syn. of *cubūken sobo*,  
trs., to prick once on the buttocks :  
kerac *cubūbagellia* alacite, entee  
sōbaranjana, he pricked the buffalo  
once with his goad and the buffalo  
ran straight first in one and then  
in another direction.

*cubūbagel-q* p. v., to be pricked once  
on the buttocks.

*cubūbagel-en* rslx. v., to prick one-  
self once on the buttocks : janumroe  
(or janumtee) *cubūbaglenjana*, or  
*cubūken* janume *dubla*, he suddenly  
sat down on a thorn.

*cubu]-cubu]* (Sad. ; II. *cūb*, prick-  
ing, puncture) trs., to prick conti-  
nually on the buttocks : *cubūcubū-*  
*kia*.

*cubuꞤcubuꞤ-ꝑ* p. v., to get pricked continually on the buttocks: *sagãri harre kera cubuꞤcubuꞤdo kanee cubuꞤꝑlana*, lagagee lagajana, cikačærꝑ? In the driving of the cart, the buffalo is being goaded again and again, but it is tired, what can it do? i.e., it advances slowly but this is not because I do not goad it on; I do; it is simply because it is tired.

*cubuꞤcubuꞤtan*, *cubuꞤkenecubuꞤken*, *cubuꞤleka* adv., modifying *sobo*, pricking again and again or continually on the buttocks.

*cubuꞤken* adv., pricking once on the buttocks: *cubuꞤkene sobolja*, *cubuꞤken janume dukla*.

**cubuꞤ-cubuꞤ** I. sbst., imitative of (1) the call of *sakamtukueꝑeꝑe*, the tailor-bird. In this meaning it is a var. of *cugũcugũ*. (2) of the sound of rather quiet pounding of rice.

II. adj., with *ra*, the same call; with *sarĩ*, the same sound.

III. intrs, to give this call or produce this sound: *ruꝑutanree cubuꞤcubuꞤjada*; ne *gutũre sakamtukueꝑeꝑe cubuꞤcubuꞤjada*.

*cubuꞤcubuꞤ-n* rflx. v., of the tailor-bird, to call like this.

*cubuꞤcubuꞤ-ꝑ* p. v., of this call or sound, to be produced.

*cubuꞤcubuꞤtan*, *cubuꞤkenecubuꞤken*, *cubuꞤleka*, adv., modifying *ra* or *ruꝑuta*.

*cubuꞤken* adv., modifying *ruꝑuta*, with the same sound, in one stroke only.

**cu-buluta** IIas. **cuꝑu-buluta** Nag syn. of *lagaꝑbuluta* sbst., the addi-

tional pinch one receives when buying salt. Note the saying of the women: *cubuꝑurage usura*, the additional pinch of salt is the test, i.e., nobody is satisfied if he do not get it.

**cucu** IIas. var of *cacu*.

**cucu** (Sad. Or. *juju*) sbst., used by little children or in joke, of the male organ.

**cucũraũ** syn. of *cudũ*.

**cuꝑ** (See under *ced*) I. intrs., (1) to hop, to jump from branch to branch. (2) sometimes used instead of *kuduru*, to hop along on the ground: *pa-i cudũharatan eꝑekoe loꝑoꝑadkoa*, the cat is on the spring for the birds that hop about.

II trs., (1) to jump against smb. or smth. from a squatting position: *itiakania taikena, ekehon mũĩ cudũkĩna*, I was lying down, a young frog jumped against my nose; *eke mandĩ cudũkeda*, a frog jumped on to the cooked rice. (2) to overlook smb. or smth., but in this meaning *cudũbage* is generally preferred: *cudũkĩnam*.

*cud-en* rflx. v., of frogs, of certain birds, of men, to jump from a squatting position, to jump from branch to branch, to hop along slowly on the ground: *manaleꝑeꝑe, tered, pijurĩ, enkanko cudena*, the white-eye, the *tered*, the *pijurĩ* and such-like birds hop from branch to branch.

*cud-ꝑ* p. v., (1) to be passed over, to be overlooked: *hanjinaĩ hãtinjanro taramarako cudũbaraõa*, if more than one man (this one and that one),

## cud

## cud-cud

deal out the parts, some people are likely to be overlooked; *ena paraöre cudjana*, that has been passed over in the reading. (2) of the plough, to advance in jerks: *keṭe otere ḍaraēaken načal cudot*, (or *cudidioa*, *kupiloa*, *cadana cadanaoa*), when the ploughshare is too slanting, the plough advances with little bounds in the ploughing of hard soil.

*cu-n-ud* vib n., (1) a jump from a squatting position: *barunda miḍ cunudte mōre mukae senojana*, the bull-frog in one jump went a distance of 5 cubits. (2) The act of a bird hopping along for a certain distance: *miša cunudte siruē bar kutuñall-kan gorae paromkeda*, in one continuous hop the wagtail passed over a field as long as two ploughing lengths. (3) the amount of hopping from branch to branch: *miad ečrē cunude eulenjana*, *miḍgarikaḍre sob-n kotokoe cudpuraōkeda*.

*cudcud* adv., (1) overlooking several people: *cudcude haṭinaaḍkoa*. (2) modifying *sen*, to advance jumping again and again from a sitting position: *miad hoṭo buria cudcude sener*, an old woman whose knees are irremediably bent, moves about by leaning on her hands and jerking her legs forwards.

III. As affix to trs. prds., *cud* gives strongly idiomatic epds.: *omencudjaniṇam*, thou givest to me having passed over the one just before me; *alom paraōcuder*, do not read there having passed over what is just before, i.e., thou hast

just overlooked smth. in the reading.

**cud-bage** syn. of *cōrō*, but note that the vrb n. is *cudbanage*.

**cud-cud, cucūraō, cudcūraō, curuḍ-curuḍ** (Mt. *cuṭcuṭ*, eagerness or anxiety for a thing lost) syn. of *kaidbaid*, *ucūrucumbūrn*, I. abs. n., eagerness, impatience to go somewhere: *ne hona cudcūraō kā sambāraōtana*, this child cannot control its impatience; *cudcūraōge namaitana*, he is getting impatient.

II. adj., habitually impatient when there is question of going somewhere: *cudcūraō hoṭoko jāna aṭumkedlge leṭaḥ anagaōkoa*. Also used as adj. noun: *nekan cudcūraōko aūripe samporōnre alope gāika*, before you are ready do not tell such impatient chaps: let us go.

III. trs. caus, (1) to hurry smb. off, to urge smb. with importunity to start: *gomke piṭtee cudcudkijā*. (2) to cause to become impatient: *buru lelle cudcūraōkija*, we made him impatient to see the fair (by saying that we would be late).

IV. intrs., (1) prsl., to show oneself eager to go: *burutee cudcudkena*, *jetaco kakoṇjanci aeo kaṇjana*. (2) imprsl., to feel eager, impatient to go: *curuḍcuruḍjadkoa*.

*cudcud-en*, etc., rflx. v., to feel impatient, or show one's impatience, to go: *kupulge cudcudentana*.

*cudcud-ḡ*, etc., p. v. (1) to be urged with importunity to start: *piṭtea cudcudjana*. (2) to get impatient to start.

V. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *senq, hiṇṇ rika, rikā, rikag*: *cudcudtan* alope ripikā, sobenko mandī astirte jomkate senope, do not urge each other, start only when all have taken their meal at leisure.

N. B. See also the adv. *cudcud* as described under *cud*.

**cudi** (Sk. *śādr*; Konk. *śhūdīr*) sbst., a fellow in the pejorative sense, a mean, low creature. It is never used alone, but preceded by a qualification which says in what his meanness consists: *etanlaco cudi*, a quarrelsome fellow; *landia cudi*, a lazy fellow; *jumburi cudi*, a gluttonous fellow; *hospo cudi*, a lying fellow, etc. *oca! etanlaco cudi nido*, beware, he is a quarrelsome fellow.

**cudki** (Sad.) syn. of *ruji*, the vulva.

**cugul-bihir** Gangpur, sbst., *Rottboellia exaltata*, Linn. f.; Gramineae,—an erect grass, 6-10' high, with thick stems spongy below, large, numerous leaves and cylindrical spikes.

**cugul, cugu[-cugul, cunu], cunu[-cunu]** (Or. *cugui-cuguirā*) I. intrs., of men or dogs, to run at one's ease, with small steps, slowly, in entr. to *hujul*, which does not connote ease of movements and is used for the slow run of carriers: *nire cuguṛjada, nire cuguṛcuguṛjada. cuguṛ-n*, etc., rflx. v., same meaning as intrs.: *modgaūdi horae cuguṛn-jana*, he ran slowly the distance of

one league.

*cuguṛ-q*, etc., p. v., of a certain distance, to be run at an easy pace: *mod gaūdi cuguṛjana, nādo asātir-tebu senca*.

*cu-n-uguṛ* vrb. n., (1) the extent of the run: *cunuguṛi cuguṛkeda, pīt jaked misao kae senastirḷa*, he ran his slow run so long, that from here to the market place he did not walk even once. (2) with *misa*, the running in one stretch: *misa cunuguṛte no simāne paromḷa*, he ran in one stretch all over the boundaries of this village.

II. adv., in the simple form with the afx. *leka*, and in the reduplicated form with or without the afxs. *ange, ge, tan, tange*. The meaning of the sentence is the same whether the verb modified be *nir* or *sen*.

**cugul-au, cunu[-au** intrs. and *cuguṛau-n, cunuṛau-n* rflx. v., to come on running slowly: *cuguṛaujadae, cuguṛauntanae*.

**cugu[-cugu]** var. of *cubuṛcubuṛ*, the call of the tailor-bird.

**cugu[-idi, cunu[-idi** intrs. and *cuguṛidi-n cunuṛidi-n* rflx. v., to run away slowly: *cuguṛidijadae, cuguṛ-idintanae*.

**cugu[-parom, cunu[-parom** trs., to cross at a slow run.

*cuguṛparom-q, cunuṛparom-q* p. v., to be crossed at a slow run.

**cugu[-teba, cunu[-teba** trs., to reach at a slow run.

*cuguṛteba-gg, cunuṛteba-gg* p. v., to be reached at a slow run.

**cugūli, cugli** (H. Sad.) syn. of *udubḷāṛi*, which however is used



## cugūli

mostly for children, I. adj., with *kaji*, defamation, calumny; with *horo*, defamer, calumniator. In both meanings also used as adj. noun: *cugu'i* aŋmkedate gomke kadraō-jana, having heard their calumny the saheb got angry (with them or with the person calumniated); *cugūlikoŋ* kajire aŋom sena, do not believe what calumniators say.

II. trs., to defame, to calumniate. The person calumniated or the person in whose hearing he is calumniated stand as d. o.: *cugūlikrak*, they calumniated him or they calumniated someone in his presence.

III. intrs., to calumniate, to carry tales: *cugūlitanae*, *cugūli-kenae*.

*cu-p-ugūli* repr. v., to calumniate each other, to tell calumnies to each other: alope *cupugūliu*. This repr. form is moreover used as sbst., adj., adj. noun and in the rlx. v.: ne hature *cupugūli* kūh mena; *cupugūli* horo puragea ne hature; *cupugūli*ko cilekareko sōjeoa? ne hagako gomketareko *cupugūlinjana*.

*cugūli-ŋ* p. v., (1) to be calumniated. (2) to be told calumnies.

*cu-n-ugūli* vrb. n., (1) the amount of calumnies: *cunugūlii* cugūlikeŋ-lea, goŋahaturen horokoe bodōnām-kedlea, he has destroyed the reputation of every habitant of our village. (2) the act of calumniating: *miŋa cunugūlido* gomke kae bisnāsjana, eŋa somteko cugūlikja, the first time they uttered their calumnies, the saheb [did not believe them, they have, repeated their calumnies;

## cui

*miŋa cunugūlile* mōre horole bodō-nāmlena, through one single calumny, the five of us have lost our good name.

*cuih-ore* Nag. (Or. *cui-ori*) syn. of *sugore* Nag, *sugicōpē* Has. sbst., a bird so called from its call. At the beginning of the rains it calls *sugī* or *sijū*.

*cuhul*, *cūl* Nag. I. abs. n., habitual desire, liking, longing: *sim tolra cul* namakja; *nire saŋagara cul* kaŋikano banoa, he has no liking whatever for the chase.

II. adj., with *horo*, a man habitually desirous of smth.: *sim tolre cūl* horo; *ne horo sim tolre kae cūla*; *cūl* horoko jhukia.

III. intrs. imprsl, to have a longing for smth.: *kā culjaia*.

*cui* sbst., a calf. The epd. *kanŋa-ŋacu* means the embryo on a seed of the jack fruit. Note the use in jokes of *gaicui*ko in the meaning of wife and children: *gaicui*kodo kupulō kacim idikoa?

*cui-ŋ* p. v., used in the pf. past only, to be still a calf: *auii* mataoa, *cuiakangea*.

\*Note the following omen: *kupī* lel senŋtanre, *cui* rakeate gai kae rarūrakere, bīt handiŋioa, gai rakeate *cui* kae rarūrakere bā ururuua. When they go to consult the omens before a marriage if a calf moos and the cow does not answer, the wall will fall in, i.e., the mother will die during the child's infancy; if a cow lows and the calf does not answer, the flower will fall off, i.e., the child will die in infancy.

## cui cui

## cui-cui

**cui-cui** I. vrb. n., the fact that a bird draws in its feathers: sim boro-jare *cuiçuirete* mundioa.

II. adj., (1) sharp cone-like or sharp angular: *cuiçui* burule dğkena; *cuiçui* ari hataboa. In this meaning it is also used as adj. noun: *cuiçuirele* dğkena; *cuiçui* hataboa; busurā *cuiçui* bairūratape, repair the cone of the straw stack which is too much pointed. (2) instead of *cuiçuiakan*, of birds which just now make themselves thin and small out of fear: *cuiçui* sim alope tolia, do not put to fight a cock which is afraid.

III. trs., to make sharp cone-like, or sharp angular: busu rakalre *cuiçuikere* hoçoteo batidarioa, if one sharpens the cone in stacking straw, it may be upset even by the wind; ari *cuiçuikere* hataboa.

IV. intrs., of birds, to make themselves thin and small out of fear: sim *cuiçuikere* kăiti tol kă lagatina, if a cock draws in its feathers it should not be fitted with iron spurs, it should not be made to fight.

*cuiçui-n* rflx. v, same meaning.

*cuiçui-ğ* p. v., to be made tapering to a point, or with a sharp ridge: busu *cuiçuiakana*, ari *cuiçuiakana*.

IV. adv., with or without the affxs. *ange*, *ge*, *ğge*, *tan*, *tange*, (1) in the shape of a sharp cone or with a sharp ridge: *cuiçurange* baba dul-buruakana, the paddy has been poured into a sharp-pointed heap. (2) modifying *rikan*, same as rflx. v.

**cui-cui** (II. *cūhī*, a mouse; Or. *cū* musk-rat) I. sbst., the squeak of the musk-shrew: cundiā *cui-cui*le aiumlā enate ere kă baijana, we heard the squeak of a musk-shrew, on that account the omens could not be counteracted.

II. adj., with *ra* same meaning: kundaṃsare *cuiçui* rāṃ aiumlā

\*III. trs. or intrs., of the musk-shrew, to squeak: kuṇilel sençtanre cundi horataree *cuiçuikere* ere kă baiua: en kuṇi najome ituia; cundi soben dipli eḷkan eregee hisaboa, najomkoḷ derāḡuṇilekako hisabakia, if when going to consult the omens before a marriage, a musk-shrew squeaks on the way, the bad omens cannot be repaired, because that girl will become a witch; the musk-shrew is always considered as of bad omen; people think it is an accomplice of the witches; ere sala sençtanre cundi *cuiçuiadlea*, (or *cuiçuikeḷlea*), when we went to consult the omens, a musk-shrew squeaked in our hearing.

\**cuiçui-n* rflx. v., of the musk-shrew, to squeak: moḷ nida kundaṃkundaṃte cundiko *cuiçuiṇjana*, najom-buriako loṇokena, for the whole night the musk-shrews have been squeaking at the back of the house, the witches have been spying.

*cuiçui-ğ* p. v., of the squeak of the musk-shrew, to be uttered: barsa *cuiçuiçiena*, there has been twice a squeaking of the musk-shrew.

*cuiçuiṭan* adv., with *ra*, to squeak repeatedly: *cuiçuiṭanko* rajada cundiko.

*cūken* adv., with *ra*, to squeak only once: *cundi cūkene rakeda*.

**cūj** Nag. (one of the meanings of H. *cūsnā*, is to squeeze) syn. of *jōrasi peceka* Has. trs., to press a fruit so that the juice spurts out and is projected at a distance: *aukoljō aīnā mocaree cūjkeda*; *nimbucokāte medreko cūjijā*, *paraōkija*.

*cūj-en* rlx. v., to press a fruit so that the juice or innerpart is projected into one's mouth: *baruja rom mocaree cūjentana*.

*cūj-ŋ* p.v., (1) to get the juice of a fruit spurted on to one: *nimburasite mede cūjjana*. (2) of the juice, to be pressed out of a fruit and projected at a distance: *rasi cūjōa*.

**cūṛa-cūṛa** I. sbst., the call of the *cūṛaka*, the hornbill.

II. adj, with *ra*, same meaning.

III. intrs., of the hornbill, to call: *cūṛaka cūṛacūṛajala*.

*cūṛacūṛa-en* rlx. v., of the hornbill, to call: *cūṛaka cūṛacūṛentana*.

*cūṛacūṛa-ŋ* p.v., imprsl., of the call of the hornbill, to be uttered: *hantare cūṛacūṛotana*.

*cūṛacūṛtan* adv., with *ra*: *cūṛaka cūṛacūṛtane rāca*.

**cūṛaka** Nag. syn. of *dhondos*, sbst., name given to two birds: *marar cūṛaka*, the Grey Hornbill, *Lophoceros birostris*, and *hurir cūṛaka* or *kabra cūṛaka*, the Black and White Hornbill, *Hydrocissa coronata*.

**cūṛaken** adv., with *senŋ* or *rikan*, of only one man, to with-

draw precipitately through displeasure, in entrd. to the var. *hūir-ken*, which is used in cases of fear as well as in cases of displeasure. When there is question of several persons *cūṛacūṛtan senŋ* or *rikan* is used.

**cūk, cūkū** (H. Sad.) I. sbst, a mistake, an error: *iniŋ onolre jetan cūk banoa*; *cukreko sabkija*, they caught him making a mistake.

II. adj., erroneous: *cūk kajitale bedaakana*, *gapa hijura mena*, *ti-sinarele hijuakana*, we were deceived by a wrong statement, it is tomorrow that we have to come and we came to-day.

III. trs., to make a mistake, to commit an error: *kaji cūkukeda*, *kajiree cūkukeda*, *kaji cūkukellea*, *kajiree cūkukellea*, what he said was erroneous; he made a mistake in what he said to us; *cukakadaiŋ*.

(2) to displease smb. by a mistake: *einape cūkkiŋa*, *ne gomke puragee kadraōakana*? *einape cūkkiŋa*, *ne hon hārātana*? (3) to commit a fault: *einam cūkukeda oṛaro ko erarajadma*? — *baba iŋko kajilijā, kaīrājana*.

*cūku-n* rlx. v., in the meaning of *cukre sabrikan*, to let oneself be detected making a mistake: *kajire ciulaō ei kam cūkuna*?

*cūk-ŋ, cūkū-ŋ* p. v., (1) of a mistake, to be made: *ne kitahre puragee cūkūakana*, there are many mistakes in this book. (2) of a statement, to be made erroneously: *kaji cūk-jana*. (3) in the meaning of *cukre sabŋ*, to be detected in an error: *purā kajitale samaitijana*, *miad*

kajitele *cukjana*, much of what we said in court was admitted, for one thing we were shown to be in the wrong.

*cu-n-uk* vrb. n., the amount of mistakes : oltanre *cunūke* cūkkeda, lakir parted apiaupunia cūk mena, he has made so many mistakes that there are three or four in every line. *cukge*, *cukūge*, adv., mistakenly, erroneously : *cukgem* olkeda ; *cukgem* kajitana.

**cukə** (Sad. *cuka*; Or. *cukkā*) I. sbst., a small earthen vessel, chiefly used to keep oil ; *cukə* talsagirišana ađ toa hirijana, the chuka fell and broke in a hundred pieces and the milk was spilt.

II. trs., to model clay into a chuka : ne hasado taram *cukača* oi ? apiaia namtana.

*cuka-gə* p. v., to be modelled or turned into a chuka : miđ đela hasago apia *cukjana*, baria tađa-jana.

**cuku-buru**, **curu-buru**, I. sbst., a cone-like heap : busura *cukuburure* honko đinuatana.

II. adj., (1) heaped up cone-like : en *cukuburu* baba sonape. (2) full to the rim and then heaped up cone-like : *cukuburu* đatomko baba adiađleate gəaupe, having first taken out part of the paddy, carry hither those baskets in which it is heaped up higher than the rim.

III. trs., (1) to gather in a cone-like heap : baba *cukuburupe* đə hijutana. (2) to fill up a basket or box into a cone starting from the rim : bakāsa *cukuburuime*.

*cukuburu-u* p. v., (1) to be heaped up cone-like : baba ne kolomre apita *cukuburuakana*. (2) of a basket or box, to be filled and heaped up cone-like : đatom *cukuburuakana*.

IV. adv., with or without the afxs. *ange*, *ge*, *uge*, *tan*, *tange*, (1) modifying *hundi*, to gather into a cone-like heap. (2) modifying *perə*, to fill and heap up into a cone starting from the rim.

**cuku-cuku** var. of *cokocokı*.

**cukuđ-cukuđ** var. of *cakuđcakuđ*.

**cukul** used by little children instead of *sukul*, smoke, to smoke.

**cukumuku duđ** Nag. (Sad. Or.) syn. of *cuga duben* Has. to sit with the buttocks touching the joined heels and the knees consequently raised to the chest, the elbows resting on the knees, or the hands being clasped before and just under the knees, in entrđ. to the other modes of sitting which are enumerated under *duđ*. In this position the weight of the body falls on the soles of the feet and not on the buttocks : gojotania gititeatəre ne disumrenkoleka *cukumukukin* duđ-kena.

**cukūru** Has. syn. of *cupi* Nag. I. sbst., a large-brimmed rain-hat, the brims reaching well beyond the shoulders so that it protects the whole upper body. The shape is given by a set of light rings of sliced bamboo, held in position by slender strips of the same material. Over this frame green leaves of the *ruřuř* creeper, *Bauhinia Vahlıı*, are laid and stitched together by

## cūl

## culi

fine bamboo pins in such a way that not a drop of rain can get through. (Pl. XVII, 2).

II. trs., to make into a leaf hat : ne sakamkom *cukūruia* cim guagunia ? (2) to protect under a leaf hat : ne hon *cukūrutaibe* ; jargidin peroaiko *ṭunakiauli* *cukūrukeateko* ggea, in the rainy season the small traders carry rice with a pole after having covered the baskets with a leaf hat.

*cukūru-n* rflx. v., to put on a leaf hat : *cukūrunam* cim guaguna ?

*cukūru-y* p. v., to be protected under a leaf hat.

*cu-n-ukūru* vrb. n., the extent to which a leaf hat is worn : *cunukūru* *cukūrunjana*, miḍ sānjre misa jakeḍ bāṭe kae aṛṅgukeda, he kept on his leaf hat so long that he did not take it off once in half a day.

**cūl** Nag. var. of *cuhul*.

**culcul**, **culculia** Nag. var. of *cudcud*, *curudcurud*, used as abs. n., adj., and intrs. imprsl.

**culha** Nag. jūla Has. (Sk. *culi* H. Sad. Or. *culhā*), I. sbst., hearth, fireplace.

II. trs., to make a fireplace : netarebu *culhaṣa* ; apiako *culhakeda*.

*culha-q* p. v., of a fireplace, to be made : ne oṛṇe ciminara *culhaakina* ? okotare *culharkana* ?

**culha-pinḍigi** Nag. sbst., the small platform near the fireplace on which the cooking pots are kept.

**cull**, **culi-bull**, **cali-bali** (II. *calbal*)

I. abs. n., trickiness, artifice : ne hoṛo *culite* pereḡiriakana.

II. adj., artful, tricky, mischievous :

inḍo betekan *culi* hoṛo ; *culi* jagar ; Gugumeṇ putam gugumeṇtana, *Calibai* besēra calibaditan (song). The cooing turtle-dove is cooing. The artful hawk is devising a scheme (to catch it). Also used as adj. noun : inḍo mermer *culi* ; nekan *culikoḷo* kārbār aloma, have no dealings with such tricky fellows.

III. trs., to try one's tricks on smb., to trick smb. : *culikeḍleae* ; miḍ ṭakae *culikeda* ; miḍ ṭakae *culikina*, he tricked me out of a rupee ; kajii *culikina*, he directed his speech towards tricking me.

*culi-n*, etc., rflx. v., to act or speak trickily.

*cu-p-uli* repr. v., to play tricks on each other : *cupulitanako*. Also used as abs. n., adj. and adj. noun : abure *cupuli* aloka sirjaḍoa ; *cupuli* hoṛoko nere kūḥ menakoa ; *cupulikoḷ* bisās banoa.

*culi-q*, etc., p. v., (1) to be acquired by a trick : miḍ ṭaka *culijana*. (2) to be played a trick upon, to be tricked out of smth. : miḍ ṭakae *culijana*. (3) when this meaning is clear from the context, to become a trickster : ne hoṛo puragee *culijana*.

*cu-n-uli* vrb. n., (1) trickery, artifice : misa *cunulire* kae saḥlena, taḍom *cunulire* sobenko ṭurkeda nī culituna mente, in his first trick he was not detected, but in the second everyone saw that he was tricking. (2) the amount of trickery : *cunulii* *culikeḍkoḷ*, soben paṣa miadmiadtee bedacabakeḍkoa, he tricked them so much that little by little he cheated them out of all their

money.

**culu** Nag. sbst., a protection for a young tree, made of either wood or straw.

\***culu** Nag. (Or., fishing net of conical shape) sbst., a fish trap in the shape of a truncated cone, about one cubit across the base and one span at the top and nearly  $1\frac{1}{2}$  cubit high. It is made lengthwise of sticks of split bamboo as thick as a pencil, interlaced with the same material. It is put down in the water, the base resting on the bottom, and then the hand is introduced through the aperture on the top in order to get hold of the fish which happens to be inside. Sometimes also after it has been put down it is, without being lifted, shoved on to the dry ground.

The Mundas who live in Biru call *mucu* the trap just described. They give the name of *culu* to (1) a *kumuni* shaped fish trap (Pl. X, 1) made of split bamboo, larger than the *kumuni* and smaller than the *kumbad* or *loupa*. It is used in the same way as the *kumuni*, being laid down on the rice-field dykes, where there is a water escape. (2) a small fish trap of the same shape and use, made of plaited *kâsi* grass (*Saccharum spontaneum*). It is used only by children to catch small fry.

**culu**, **culu-aṛāgu**, **culu-rakaḥ** trs., to assist smb. to climb or to come down a tree by holding one's hands firmly against the trunk so that the climber can rest his feet securely on them, or by catching hold of his

feet and supporting them : mar, na daru deḥme, *culurakaḥmeaiṇa*.

*cu-p-ulu* repr. v., to assist each other as just described : enkato kâ degoa, *cu-pu'upe*, it is impossible to climb it like that, i.e., without aid, assist each other.

*culu-u* etc., p. v., to be assisted in the way described : *cululenae* enamentee dḍaṛijana ; kam *culuṇre*, besge kam aṛāguntea, thou canst not come down safely without assistance.

**culuṛa-buluṛa** var. of *cu'aṛbulaṇa*.

**culu-rahāṛi**, **culu-rāṛi** syn. of *khalgarahāṛi*, I. sbst., a form of the late variety of the pigeon-pea plant, the branches of which, instead of spreading, are little inclined.

II. intrs, in the df. prst., of the pigeon-pea plant, to grow as described : apeṇ rāṛi *culutana*.

*cu'u-u* p. v., same meaning : apeṇ rāṛi *culnakana*.

**culu-rakaḥ** see *cu'u*.

\***cuman** (Sk. *cumban* ; H. *cūmnā*, to kiss ; Sad.) I. sbst. (1) a ceremonial kissing of one's hands, empty or containing smth. (2) especially, a marriage ceremony, the last performed in the *mandoa* or harbour.

After the *sinduriṭipika* (or after the *caṭṭiḥeper*, where this takes place), the bride has introduced the bridegroom into the house where they remain sitting on their nuptial mat whilst the dance described under *dudḍa* is gone through in the courtyard. When this is over, the master of ceremonies (*kārtanṇi*) deli-

## cuman

neates with diluted flour a rectangle, 2' by 1', on the *pinḍigi* (raised platform) to the East of the middle post. In the 4 corners a small circle is drawn which remains empty; along the sides he draws a varying number of little circles in which, at his bidding, *pān*, *kaṣāilī* (betel leaves and nuts) and some money is put. These he will himself appropriate afterwards. One of the sides of the *maṇḍoa* is curtained off. The bride and the bridegroom are brought out, and their nuptial mat having been spread in the arbour more or less in a line with the rectangular figure, they are made to sit on it facing the East, in the company of the bridesman and bridesmaid (*lukundikīṇ*). In the bride's village the bridegroom occupies the place of honour, on the right of the bride. When the ceremony is repeated later in the groom's village, their places are inverted. The bridesmaid sits on the other side of the bride, and the bridesman on the other side of the bridegroom. A long narrow cloth (the *ezgabage līj*) is spread out so as to cover their four heads, and on each side stands a maiden who has to look after this cloth and keep it in position till the end of the *cuman*.

The master of ceremonies calls together the old men, and the beer of two pots brewn in the names of the bride and groom, is squeezed from the dregs. When it is ready, one of the old men goes and pours a libation to the ancestors at a little dis-

## cuman

tance from the house. The other old men prepare 4 leaf cups out of 4 mango leaves. Two of these are put side by side, and their common side is fixed on to a pin of split bamboo which sticks out at both ends. The two other cups are similarly joined. One pair is put in the hands of the bridegroom who must hold it by the tips of the bamboo pin. The 2nd pair is similarly given to the bride. A little beer is then poured in these united cups and the bride and groom must interchange their cups before drinking. This beer is called *kānīlī*, because in the meantime the old men explain to the young couple how they will always have to divide between themselves whatever little food they may get, and how in sickness they will have to nurse each other.

Then begins the *cuman* ceremony performed here by the women of the girl's village and repeated afterwards in the boy's village by the women of that place. The *agua* (match-maker) brings fire on a potsherd and puts it down somewhat aside. He brings also a brass plate with a lighted oil lamp in it, and some pearl-rice and a leaf cup containing mustard seed. The plate is put down in front of the bride and groom. The cup with mustard seed is taken towards the fire where a girl will continually throw pinches of it into the fire till the end of the ceremony, to counteract the

## cuman

## cuman

spells or evil eye of any ill-disposed person.

The mother starts the *cuman* with the one who faces her to her right, i.e., the bride in the bride's village, the bridegroom in his village. She takes up the plate, touches with it the feet of the one before whom she performs the *cuman*, then his (or her) knee, then his forehead; then she makes with it a circular motion over his head, and having touched his right shoulder describes there also a similar circle. She does the same over his left shoulder. Then she takes a pinch of pearl-rice from the plate, joins her hands and so makes the same movements, touching his feet, knees, forehead and shoulders and describing a circle over his head and over his shoulders. She ends by throwing the rice over his head where the two maidens who helped in the erection of the *mandoa*, catch it up on a cloth and put it back in the plate. Both these performances are done a 2nd and a 3rd time. Then she warms the palms of her hands over the oil lamp, passes them caressingly over his cheeks and bringing them back to her lips, kisses the tip of her fingers. When she has done so 3 times, the ceremony is finished as far as it concerns the one (bride or groom) who faces her on the right hand side, but she has still to repeat the whole with the second one. When she has finished, she puts some money in the plate.

She is followed by as many women of the village as wish to do so. Each of these winds up her *cuman* by putting some money in the plate. This is intended as a help for the parents of the bride to cover the expenses of the festivities. Some also put a few coins in the hands of the bride, the groom, the bridesmaid and the bridesman, as pocket money. Some make a present of a new cloth to the bride or the groom, or to both. This cloth they then spread over his or her head. It is at once removed by the two girls who are in charge of keeping the long narrow cloth in position, as stated above. Two men have taken their stand near the plate. As soon as one of the *neotias* has put down her donation in the plate, one of the two men removes it and transfers it to a leaf plate, proclaiming loudly the amount, whilst the other writes down the name of the donor and the amount of the gift. Each proclamation is followed by a rap of the drums. The donations range from 1 anna to 5 or 10 Rs. It is often 1 R. At the end the total is made up and proclaimed. The leaf plate with the cash is shown round by the two men who then take it to their own house. Next morning they will bring it back and present it with a little speech to the parents of the bride, who will answer their thanks and give them a pot of beer called *paśa-jumai*. This they will drink with



the other people of the village.

Meanwhile, on the *avandot*, the cloth is removed from the bridal group and the bride and bridegroom are tied together by a knot joining two corners of their dress. Four pice are tied up in this knot. Both then, with the bridesman and bridesmaid, go towards the house. But here the door is held tight against them by the younger brothers, sisters and cousins of the bride, who pretend that they do not know the bridegroom, that he does not belong to their family and has no right to enter the house. If he tries to push open the door, the bride simply looks on, (no objection is raised against her entering). The bridegroom gives them one anna; that is all they wanted. Entering, the four of them sit down on the nuptial mat. When this ceremony is repeated in the bridegroom's village, it is his younger brothers, sisters and cousins who object to the entrance of the bride, and she has to give them one anna.

When the money business is over in the courtyard, the bride and the groom, still tied together, and the bridesman and bridesmaid, leave the house to go round and salute the guests, i.e., those who do not belong to the bridegroom's party. They start with the people on their extreme right and gradually work their way up to those on their left. The bridegroom stands to the

right of his bride, with the bridesmaid more or less between the two; the bridesman is to the right of the bridegroom. Every guest in turn is saluted first by the bride, then by the bridesmaid, then by the groom and finally by the bridesman.

When the ceremony is repeated in the village of the bride, she presents him first to his bride, with the bridesman more or less between them, the bridesmaid occupying the extreme right. There each guest is saluted first by the bridegroom, then by the bridesman, then by the bride and finally by the bridesmaid. In this way the one who leads, greets the guests personally and is aware of the kind of greeting due to their degree of relationship. Having saluted everybody they re-enter the house and sit on the nuptial mat, the one who is not in his own village occupying the place of honour to the right. A younger sister or cousin of the bride, and, when the ceremony is repeated, a younger brother or cousin of the bridegroom, unties the knot and appropriates the 4 pice which he finds in it. Only younger people may untie this knot because a widow or widower may remarry with a younger relative by marriage but not with an older one.

All over the country in sundry villages, the *cuman* is replaced by a *kafuabatq*. Then the bride and the bridegroom sit each on a low chair in a curtained off part of the garden.

There is an open entrance to the spot. The bridesmaid stands behind the bride and the bridesman behind the groom. Between the bride and the groom, a little in front there is large brass plate on the ground. Nearby are the two men who remove and proclaim the donations as they are deposited in the plate. There are also two girls looking after the supply of water. The *engabagelijā* is not spread over the bridal group. The inhabitants of the village who wish to come, enter one by one without pre-arranged order, men or women, according to the time of their arrival. In the bride's village it is the bridegroom who washes first and then anoints their feet, washing them afresh afterwards; the bride pours the water from a brass bowl which she fills by dipping in the waterpot close by. In the groom's village these offices are inverted. Both feet are washed. For this purpose they are put in the brass plate, first, as a rule, the right foot and then the left. When both feet are washed, the washer salutes the washed. This one before retiring puts his donation into the plate, as is done in the *cuman*. He may also make some personal gift to the bride or groom. If this be a single cloth he spreads it over both their heads, if it be two cloths he puts one over the head of the groom and one over the head of the bride. These cloths are removed by the bridesman and bridesmaid. This *kataaburā* replaces

the *cuman* at Jagan marriages, chiefly in villages where there are a number of Christian families. These would keep aloof from the *cuman*, a religious or superstitious practice, but have no objection to the washing of the feet which is considered a mere social ceremony. It is for the same reason that no mustard seeds are brated against the evil eye during this *kataaburā*.

Follows the ceremony of *anupāna* or *anupā*.

II. *trs.*, (1) to perform the *cuman* ceremony over the bride and bridegroom: *anandhulanē koneab rikiako cumanakāga*. (2) to kiss smth. ceremonially: *cumaure kupiko tiko cumanee*, in the *cuman* ceremony the women kiss their hands.

III. *intrs.*, to perform the *cuman* ceremony: *cumankedako* or *cuman-kenako*.

*cuman-ā p.v.*, (1) of the bride and bridegroom, to be submitted to the *cuman* ceremony: *koneaborkin aniki cumanāoa*. (2) of smth., to be kissed ceremonially: *tepedhesarā sakam misamisa cumanāoa*. (3) *impst.*, of the *cuman* ceremony, to take place: *cumanāoa ei kataaburāoa*?

**cuman-hesa** *subst.*, a form of *Ficus retusa*, Linn., var. *nitida*, King; *Urticaceae*. It is not known whether this name must be connected with the word *cuman*, to kiss ceremonially; and whether at any time in the past its leaves were used and kissed in some kinds of sacrifices. Nowadays at least, the only fig tree, the leaves of which are ever kissed

ceremonially, is the *tepethesg*, Ficus religiosa. Another form of Ficus retusa, var. nitida, has fruits with a navel-like protuberance and is on that account called *butihesg*. See *butihesg*.

**cuman-paësa** sbst., the presents of money made by the marriage guests to the parents of the bride and groom in the *cuman* ceremony.

**cumbak, cumbak mared** (H. *cumbak*) sbst., a lodestone, a magnet. This is unknown to the Mundas except those who have seen one with Europeans or have been shown one at school.

**cumbul** adverbial affix, occurring in *sencumbul*, intrs., to go and return at once, without tarrying; *higcumbul*, intrs., to come and go back at once; *bo ocumbul*, intrs., to enter and go out at once; *arucumbul*, intrs., to go out and re-enter at once; *aiumcumbul*, trs., to hear accidentally without intent on of listening or eavesdropping.

**cumbu** u occurs in the epd. *neurucumburu*, which is a syn. of *culeñraõ*.

**cumju** u the frequentative of which is *cumdurycumduryc*, I adj., of soil, higher than the surrounding level: loëon netare *cumdurugea*. Also used as :dj., noun: *cumduruko* karasomep, level down, with the levelling plank, the higher levels; miad *cumduryc* sareakana. The pf. past of the a. v. and the rlx. v., are syns. with *cumduruge dubakana*: *cumdurukadae*, *cumdurukananae*.

*cumduryc*, *cumduruge* adv., modifying *dub*, to sit on some elevated spot. tuu

denote *cumduruge dubakana*. If used of men, it connotes that they are squatting. It is used also figuratively of a man who remains sitting alone when all the others are lying down: gitine, so'enko giticabakana, ando *cumdurugem dubakana*.

**cumkad** the frequentative of which is *cumkadcumkad*, I. sb-t., (1) a thicket, a small patch of jungle, a clump of scrubs. (1) fig., a heap of firewood.

II trs., (1) to leave over, in the cutting, patches of jungle or scrubs: rāri alope *cumkadica*, so'en rāri macabaepe. (2) to gather firewood into a heap: sūnle makeda, ena burare mōretale *cumkadakada*, we have cut firewood and have disposed it in five heaps on the mountain.

*cumkad-en* rlx. v., to sit or stand in small groups: poncōko apitako *cumkadecjanu*, the panches sat down in three small groups.

*cumkad-g* p. v., (1) to be left in thickets or clump: daru mōretā *cumkadakina*, there are five clumps of trees (2) to get covered here and there with heaps of firewood: s.n mātanre buru mōretā *cumkadjana*. *cumkadcumkad* adv., (1) of trees, scrubs and plants, in patches: *cumkadcumkadko* sarçtala irtanre, in reaping they left patches standing. (2) of men, to sit or stand in scattered groups: *cumkadcumkadko dubakana*.

**cumki** IIas. **cunki** Nag. sbst., (1) a small round wooden block by means of which the *suku* (bottle-gourd) of the single-stringed guitar,

## cumtj

called *tui'a*, is kept to the *tula danda*, i.e., the bamboo stick which holds the string, (Pl. XXVIII, 3 A): *cumki* *sukucopara* *biakana*, the *cumki* is made out of the neck of the bottle-gourd. (2) in Nag. syn. of *coleol*, the spout of a kettle.

**cumtj, cumtja, sumtj, sumtja** syn. of *isukut*, I adj., (1) with *moca*, a mouth with the upper lip habitually drawn up. With or without *moca* it is used as a nickname. (2) with *mû*, or alone as adj. noun, used to describe the snout of pigs: *sukuriko cumtjare* *koramlekore* *sekorageko* *gojoa*, pigs are killed rapidly when one strikes them on the snout with the back of the axe.

II. trs. or intrs., (1) to draw up the upper lip: *cumtjakulae*, *laeoe cumtjakada*, *moeae cumtjakala*, he keeps the upper lip drawn up. (2) of a pig, to shake its snout at smb.: *sukuri cumtjairitana*, the pig shakes its snout, looking at me. *cumtj-n*, *cumtj-en*, etc., rifl. v., to draw up the upper lip.

*cumtj-p*, *cumtj-q*, etc., p. v., (1) of the upper lip, to be drawn up: *sukuriko mû cumtjina*, *iniq moea cumtiakana*. (2) of the snout of a pig, to have a truncated appearance: (3) to have the upper lip continually drawn up: *cumtiakanae*.

*cumtjge*, *cumtjoge*, *cumtjage*, etc., adv., modifying *mocaakada*, *mocaakana*, in the same meaning as the trs, rifl. and p. v.

**cumtjaken** adv, with *birid*, of one person, to jump up from a sitting position quickly and without

## cuna

disorder or disturbance.

*cumtjken* *cumtjken*, adv., the same of several persons one after the other. *cumtjleka*, *cumtjcumtjtan*, adv, the same of several persons together.

**cuna** (II. *cūnī*; S11) I. sbst., lime both quick and slaked. Quicklime is called *tsinakia cuna*, burned lime, and only occasionally *jit cuna* quick lime, this phrase being generally used like *lut cuna*, of slaked lime which is at once put by in a box and so keeps its dampness and its causticity, or as the Mundas say, its taste for two or three months. This is the kind of lime the Mundas chew with tobacco. Lime which has remained exposed to the air and dried after having been slaked they call *got cuna*, dead lime or *oputopota cuna*, dry powdered lime. They find this tasteless. Limestone is called *giti*: hard limestone is *lut giti*; soft limestone is *giti giti*.

II. trs., (1) to mix tobacco with lime: *tamaku cumtjpe*. (2) to strew lime on a cut or wound: *rola aō cumtjere*, *para ka sondonoa*, when lime is strewn on a wound, very often it cures without festering; *gaō cumtjme*, strew lime on his wound.

*nna-n* rifl. v., to strew lime on one's wound: *gaōe cunanjana*.

*u-p-una* repr. v., to strew lime on each other's wounds: *gaōkina upunajana*.

*una-p* p. v., (1) of tobacco, to be mixed with (a sufficient quantity of) lime: *tamaku ka cunajana*, or

lagaññe, there is not enough lime in the tobacco, add some more. (2) to get one's wound strewn with lime : gaññe *cunaññana*.

\***cunaññi** (Sk. II Sad. *cunantī*; Or. *cunantī*) sbst., a metal lime-box, v. g., tīna *cunantī*, pital *cunaññi*, (Pl. XXV, 4). Most Mundas chew tobacco prepared as follows : A small bit is broken off from the pieces of dried tobacco leaves, 2 or 3" long, they always carry about tied up in their lion cloth. This is put in the palm of the left hand and then rubbed to powder with the thumb of the right hand. To this is added a proportionate part (b to an ounce and a half of the tobacco), a o dog to taste of shoked lime, still damp, having the consistency of a petty thick paste. This paste is thoroughly mixed with the tobacco dust and then taken and chewed. The lime, so the Mundas say, keeps the mouth and tongue clean. It certainly softens the strength of the tobacco and gives it a pleasant taste even for people not accustomed to chewing. This lime-paste is carried in little boxes or recipients of various shapes being generally made of the woody pericarp of some kinds of fruit as is the one represented on Pl. XXV, 3. Nowadays imported tin boxes and brass recipients made by Hindus are sold in the markets. Fig. 4 on the same Plate gives a good specimen of the latter.

**cundi** (Sk. *cundān*, a knot of hair ;

II. *contī* ; Sad.) sbst., the Hindu topknot of hair.

\***cundi** (II. *cakchāndī*, musk-rat) sbst., the Bat-tailed Shrew, *Crocidura myosana*, which, owing to its strong smell, is known in India as the Musk-shrew or Musk-rat. See *cūcū* : horare goakan *cundi*, urkore ngo aloka baboka mente, goñarelo topia, to protect cattle against epidemics, they bury in the cowhouse a musk-shrew found dead on the road ; *cundi* hora pirom kae daria, aññi paromree goja, the Mundas believe that the musk-shrew cannot cross a path, if it attempts to cross, it dies before reaching the other side.

As a matter of fact it rarely crosses an open space always runs along walls and borders.

Note the sayings : (1) *tisindo cundilepe tandakhe*, to-day a musk-rat crept over us, i.e., all our work has been useless, our business did not succeed ; pāl kare jān meredra hat arko *cundi tandakhe* kā tekoooko mena, if a musk-rat run on a plough share or any other iron implement, this, it is said, will soon become useless, will break easily. (2) *cundilekae gojana*, he died like a musk-rat, i.e., on the road, whilst begging : aña bagelepere *cundilekape gojor*, if I were to abandon you, you would have to beg for the rest of your life.

**cundiañ** (Sad. perhaps a derivative from Or. *cundi*, a cockcomb, Sk. *cundiyā*, crown of the head) I. vrb. n., of fighting cocks, the fact

of having been beaten and so rendered shy of fighting: ne sim arako cundiaōḷja, en cundiaō auriḡee ririṇea, ara sinkolo kaḡa, red cocks have cowed this cock, it has not yet forgotten the fright it got, it refuses to fight with red cocks.

II. trs., of fighting cocks, to beat another cock and so render it shy of fighting, to cow it: apa cundiaōleḡko cundiaōḷkeḡko.

III. trs. caus., of men to produce this state in their cocks by making them fight too many cocks or cocks too strong for them: ako sinko cundiaōḷja.

cundiaō-ḡ p. v., (1) of cocks, to get afraid of fighting, because once beaten: arakotee cundiaōḷja, it is afraid of fighting red cocks. (2) fig., of men syn. of asoḷo, to get disgusted with, to have done with to satiety: ne hoḡ kaḡbiḡḡeten cundiaōḷjana; banda tolle cundiaōḷjana, nādo budikole babaṭana, we got disgusted with always renewing that weir, we have started making more high terraced fields.

cu-n-undiaō vrb. n., of cocks, the amount of cowing: aḷea sim cundiaōḷko cundiaōḷja, nādo jetakolo kaḡa, such a number of cocks have cowed ours, that now it refuses to fight cocks of any colour.

cunḍaḍ hon, cunḍaḍni syn. of ḷeta, toa anjeḷḷi, nunḡanjeḷḷi, sbst., the one who dried up the mother's milk, the youngest and last child of the family.

cunḍuka-cunḍuka var of cunḍuka-cunḍuku, syn. of camḡuḡcunḡaḡ.

cunḷul Haṣ. conḍol Nag. (Or. *cunḷ*, forefinger) trs., with d. or ind. o., to point at smth or smb. with the forefinger: cunḷulḡḡa, cunḷul-aiṇa.

cunḷul-en, rlx. v., to point at oneself with the forefinger: aia meate cunḷul-en, saying (or signifying): I (or me), he points at himself.

cu-puḷul repr. v., to point at each other with the forefinger. This form is used sbstly. alone, or adjectively with *ḷ* or *ḷe*, meaning the forefinger: cunḷulḡḡe ḡabakana, he is wounded on the forefinger. Mundas never call the forefinger cunḷul doro or cunḷul sarar, as some foreigners do.

cunḷul-ḡ p. v., to be pointed at by others.

cunḷul-bir, cunḷul-tasaḷ Haṣ. sbst., seems to be the same as the grass called *cuduhir* in Gangpur.

cunḷol marci Haṣ. conḍol-marci Nag. sbst., Capsicum frutescens, Linn., Solanaceae, Bird's Eye Chilli, a much-branched, perennial shrub, bearing small, elongated, erect, pungent, red berries. Mustard oil in which roots of cunḷul-marci have been fried, is used to shampoo the extremities in order to promote circulation of the blood.

cuni Nag. (If Or. *cuni*, of pulses only; Sad) syn. of kudi Haṣ. sbst., bits of broken rice or pulse mixed with husks, generally given to the fowls. In a song occurs also the epl. kudiḡuni: kudiḡuniṭee asulḡja.

cunia-munia (akin to cunumunu)

## cun-cuni

syn. of *cunigilia*.

**cuni-cuni, cuni-nuni** (Cfr. *ciniq* and *cunimuni*) used only by little children, I adj., small, little: *cun-nuni* karikomle sabakaia. Also used as adj. noun: *cuninunile* onama.

II. trs., to give little, to give a small one: *ainadope cuninunikiñj*.

*cunienmi-n* rflx. v., to take or keep a little for oneself: *hatikenae*, aedoe *cuninunijana*.

*cunicunige* adv., little: *cunicunige* omajia.

**cunuf, cunuf-cunef** and epds., var. of *cuguf, cugucuf, uf* and qds.

**cunu-munu** (Or. Sad.) adj., neat, spruce, tidy. It is also used as a term of endearment or pet name given to nice little children.

\***cunur** Has. syn. of *gunur* Nag. (These two words may have been originally vrb. ns. but both the prds. *cun* and *gun* are no more in use) I. sbst., (1) the centre of radiation in the hair on the crown of the head of men or on any part of the body of animals. (2) fig., with the enclitic *ge*, good or bad luck: *ne horoa cunurge cnki*, such is the luck (good or bad) of this man; *ne horoa cunurge bugina*, *cunurge edka*, this man is fortunate, unfortunate. (3) in the epl. *hatq-cunur*, a centre of radiation in the hair on both sides of the back of a bullock (instead of the usual single one in the middle of the back) A radiating centre of the hair in an unusual spot on the body of an animal is always, in the eyes of a

## cunigi

Munda, a sign of either good or bad luck.

*cunur-g* p. v., used mostly in the pf. past, (1) to have a centre of radiation in the hair: *seta hotqre baranare cunurakare tero jomia*, a dog with a radiating centre of the hair on both sides of the neck, will be eaten by a wolf; *hotqre cunurakan uri kuli jomia*, a bullock with a radiating centre of the hair on the neck, will be eaten by a tiger; *tupundare cunurakan uri ladhagea*, a bullock with a radiating centre of the hair on the spot where it will be touched by the goad, brings bad luck to its buyer; *hatq-cunurakan uri kiridire babacandira larakaiti hebaoa*, if one buys a bullock with a radiating centre of the hair on both sides of its back, one's fields will prosper. (2) fig., of men, to be fortunate or unfortunate: *idā, ainado edkagecina cunurjana?* May be I am a luckless man.

\***cunigi** (II. pipe; Or.; Sad.) I. sbst., used alone instead of one of the four epds.: *biyicunigi*, a leaf-rolled cigarette, the leaf used being taken from the *tiril*, ebony tree: this kind of cigarette is imported from other parts of the country and is sold in the markets; *kagacunigi*, a paper-rolled cigarette, never home-made; *sawohcunigi*, a cigar, imported, smoked only by Europeans; *sakamcunigi* or *pika*, the ordinary, home-made, leaf-rolled cigarette, generally smoked by the Mundas and always made with a leaf of the sal tree. This is how they are made; some

tobacco is broken to bits (not rubbed to dust as is done for chewing), and then rolled into a green leaf of the sal tree, which is slightly folded in at either end to keep the tobacco in position. The leaf has been allowed to dry as far as is compatible with the flexibility required for rolling it. When made, it is further allowed to dry by being kept stuck behind the ear like a writer's pen. The Mundas never smoke much at a time; after a few pulls they extinguish the cigarette by rubbing it against a stone or anything hard and stick it again behind the ear or in their loin cloth till they want another few pulls, so that one cigarette lasts them a long time. They are in the habit of inhaling much of the smoke, and that is probably the reason why they smoke so little. When somebody lights a cigarette in company, then it makes the round of the whole company, and when it comes back to the owner he extinguishes it and sticks it behind his ear. It is a sort of obligation, at least an act of common civility to share one's chewing as well as one's smoking tobacco with the company. That is why the cigarette is never taken between the teeth or the lips: it is inserted between the thumb and the hand. When the thumb closes on the cigarette, a little ring is formed. To this the smoker applies his lips and pulls in the smoke without touching the cigarette at all with his lips.

II. trs., to make into a cigarette: ne tamaku tara *cuaḡiḡipe*, tara cunaḡpe.

III. intrs., to treat to a cigarette: *cuaḡiḡiam* ei?—kaia *cuaḡiḡia* cunaḡido, tamakuiaia, cuna auime, wilt thou pass round a cigarette?—No, not a cigarette, but I will give tobacco to chew, fetch lime.

*cuaḡi-ḡ* p. v., of tobacco, to be made into cigarettes: also used to denote the possibility of being made into cigarettes: ne tamaku apia *cuaḡiḡia*, this tobacco will be made into three cigarettes, there is tobacco enough here for three cigarettes.

*cuaḡi-bān* subst., a hand-rocket.

*cuaḡi-tamaku* intrs., to pass round a cigarette and chewing tobacco: netare *cuaḡitamakukedeiko* senḡjana, they stopped here to smoke a cigarette and chew tobacco.

*cuaḡu duben*, *cuaḡute duḡ* Has. var. of *cukumuku duḡ* Nag.

*cuaḡur-muaḡur*, *cuaḡūru-muaḡūru* Cfr. *cuaḡimuaḡiḡi*, I. abs. n., restlessness of children: ne hona *cuaḡūrumuaḡūru* kā cabaḡara.

II. adj., with *hon*, a restless child, a child that can never sit still or keep quiet. Also used as adj. noun: *cuaḡurumuaḡūruko* ciulaḡ kako ruḡun.

III. intrs. imprsl., to feel restless: *cuaḡūrumuaḡūruḡia*. *cuaḡurumuaḡur-en*, *cuaḡūrumuaḡūru-n* rflx. v., of a child, to be actually restless.

*cuaḡurumuaḡur-ḡ*, *cuaḡūrumuaḡūru-ḡ* p. v., in the df. past, to acquire the habit of restlessness: ne hon *cuaḡūrumuaḡūrujana*.



## cun̄ki

IV. adv., with the affxs., *ange ge*, *tan*, *tange*, modifying *rik̄in*: *cun̄-gur̄m̄uḡgur̄lane rik̄antana*.

**cun̄ki** Nag. var. of *cun̄ki* Has.

**cup̄a**, **cup̄aḡ** (Or. *khopp̄i*, a shrub) sbst., (1) a scrub jungle consisting mainly of shoots from the roots or stumps of the trees that have been cut. (2) a shrub; one or several shoots of a plant before it develops into a regular tree.

*cup̄i-ḡa*, *cup̄aḡ-ḡa* p. v., (often with the adverbial affix *ruar*, *cup̄a*), to get covered (or covered again) with shrubs: *jaragora cup̄aḡur̄ajana*, to-*nḡe*, the field in the clearance is again covered with young trees, cut them down with the curved knife.

*cu-a-up̄i*, *cu-a-up̄aḡ* vrb. n., (1) the shrubs and young trees which have been shooting: *misa cup̄up̄aḡlote am̄iala*, or *cup̄aḡur̄ap̄ot̄ina*, we have cleared the brushwood which grew back the first time, now it is growing again. (2) the amount or denseness of the shrubs which have grown: *cun̄up̄aḡ cup̄aḡj̄ana*, *merom ugur̄bar̄anee dan̄ana*, it has such a dense growth of shrubs that when a goat moves about between them, it is hidden from view.

**cup̄aḡ** var. of *cup̄a*.

**cup̄ad̄an** adj., tufted, shrubby, bushy: *garaara cup̄ad̄ange tāna*.

**cup̄aḡ-hon** syn. of *jatrahon*, *eakon-darud̄ahon*, *lam̄bi hon*, sbst., an illegitimate child, litly., a child conceived among the shrubs. (2) a small or low shrub: *ur̄imanda otere mar̄ana diri k̄are cup̄aḡhonko jap̄are ruḡuḡ konḡalbiur̄k̄eḡi talaree tuk̄aḡa*, the

## cup̄uiḡ

finch-lark makes its nest on the ground in the middle of a circle of small stones which it disposes near a large stone or near a low shrub.

**cup̄i** Nag. syn. of *cuk̄ūru* Has.

**cup̄ui** (Or. *cupp̄i*, anus) I. sbst., the innermost part and the back of a *guia*, low hut with top sloping down to the earth; the back of a cart: *cup̄uure git̄ime*. N. B. The Kera-Mundas use this noun for the vulva.

II. trs., to place the back of a *guia* in this or that direction: *guia okosarebu cup̄uure*?

*cup̄ui-a*, or *cup̄uure-a* rlx. v., to lie down or sit in the innermost part of a *guia* or on the back of a cart: *salungiko ac̄arsare git̄ime*, *naḡako cup̄uure* (or *cup̄uurega*).

*cup̄ui-ḡa* p. v., of the back of a *guia*, to be placed in this or that direction: *pur̄ana gūm̄ko kataj̄unbarsate cup̄uure*, the back of the *guia* is generally set towards the North.

**cup̄uiḡ** I. adj., of birds, drenched to the skin: *cup̄uiḡ sim rub̄aatee eklatana*. Also used as adj. noun: *inj̄, miḡ cup̄uiḡ rub̄aatee eklatana*, look, there is a fowl drenched to the skin and shivering with cold.

II. trs., to drench a bird to the skin. The epls. *luncup̄uiḡ* and *cup̄uiḡcaba* have the same meaning: *ḡa sob̄en simkoe cup̄uiḡkeḡk̄oa*.

*cup̄uiḡ-n* rlx. v., (1) of birds, to run about in the rain and so get drenched to the skin: *jaromakan gur̄uluko nam̄la*, *sob̄en simko cup̄uiḡn̄jana*. (2) fig., also used of men: *honko sob̄en tis̄iaḡ ḡareko*

## cupuṭṭu-caba

*cupuṭṭuṇiāna*.

*cupuṭṭu-ḡḡ* p. v., of birds, to get thoroughly drenched; connotes the disorderly and drooping condition of their feathers: *ganadateko cupuṭṭu-jāna*.

*cupuṭṭuge* adv., of birds, in a thoroughly drenched condition: *cupuṭṭugeḡe hijutana*.

*cupuṭṭugege* adv., of birds, so as to get drenched to the skin: *cupuṭṭugege dāree tamjana*, the bird remained in the rain so as to get quite drenched.

**cupuṭṭu-caba** syn. of *cupuṭṭu*, but not used adjectively.

**cur** (H. *cor*, a thief) trs., to steal. Occurs only in the shout *curkedaiṭṭu*, I have stolen it, at the end of the game of *curgada-inuṭṭu*.

**curbaḡuken** adv. See under *curbaḡurbuḡu*.

**curci-dara**, **curcu dara** sbst., *Casaria tomentosa*. Roxb.; Samy-daree,—a shrub or small tree, very common in all the Chota Nagpur forests and scrub jungles. It has alternate, elliptic-oblong, crenate leaves, pubescent beneath; and small, greenish-yellow flowers in axillary fascicles. The fruit, if crushed and thrown into the water, benumbs fish and makes them float helplessly on the surface. It is regrettable that the Aborigines make such an extensive use of this and other fish-destroying plants. The fruit is bitter but not poisonous for men. Its juice however is injurious to the eyes.

**curgada-inuṭṭu**, **cur-inuṭṭu**, **buluṭṭu-cur-inuṭṭu** (Or. *churr*, *churr*; H. *cor*, a thief) I. sbst., a children's game

## curgada-inuṭṭu

(played also by Oraon and Hindu children), which, as the last name *buluṭṭu-cur* indicates, imitates stealing salt from a guarded store. A long rectangular figure is traced on the ground, with a line called *dandika*, running down the middle, on which one of the keepers, the *dandikiditṭu*, takes his stand. There are as many cross-lines, with a keeper on each, as is necessary to make up half the number of the players, because defenders and attackers are equal in number. The space around the rectangle is forbidden ground, called *jeru*, *jer'a*, *jerle*. Anyone running thither is out of the game (*jeruḡu*, *jerap*, *jerlep*). The thieves before attacking shout: *curḡutṭu!* or *curre ḡula ḡutṭu!* After having passed successfully all the cross-lines, evading their keepers, not being cut down (*curḡu*), i.e., touched by them, they have still to cross at the end the *dandika*, before they can steal the salt from the last compartment called *buluṭṭuḡu*. After having stolen it they must still make good their escape in passing safely again all the cross-line keepers. If one of the attackers, after having stolen the salt, makes good his escape, he shouts: *curkedaiṭṭu!* and his whole party shouts! *curgada!* or *curre ḡula ḡula!* and the game is won. The game then starts afresh, all the members of the attacking party who had been cut down in the former attack, reviving and taking part in the fresh attack. If, on the contrary, the one who has

## curi

stolen the salt is cut down while trying to escape, all the other attackers die with him and the game is lost. Then of course aggressors and defenders exchange places and the former keepers become the thieves. The game is also lost if all attackers are cut down or otherwise out of the game before stealing the salt.

II. intrs., to play the game just described: *curunūtanako*, *curko unūtana*.

**curi** Nag. (Sad.) syn. of *heol*.

**curi-qanda** (H. *churi*, knife and *dand*, stick) sbst., ltly., a knife-stick, i.e., a lance.

\***curin**, **curil**, **curel** and sometimes *curin* in Nag. (Or.; Sad; H *churail*) sbst., the much dreaded ghost of a woman dying in childbirth or pregnancy before having actually given birth to the child. The belief in this kind of ghost is common to all the aboriginal tribes of Chota Nagpur and therefore the stories related about them vary pretty much. The following are the chief points in the Mundas' belief. The shade of a woman who died in pregnancy has an irresistible longing to return to her home. If she succeed in reaching it, she will take with her the child or person she loves best. For this purpose she will either strangle him or tickle him under the arms till he dies in a fit of laughter. Fortunately she can roam about only at night. Therefore the following measures are considered efficacious enough to

## curin

prevent her from ever reaching her house again: Thorns are driven into the soles of the corpse, which is buried near the boundary line of the village, as far away as possible, and, when the burying party returns home they strew mustard seeds or some other kind of grain along the road, saying: "Pick up all these when thou goest to the house." It is believed that on account of the difficulty of walking caused by the thorns in the feet and the time spent in picking up the seeds, dawn will overtake her before she can reach the house.

Here then we have a ghost story of the wildest type, and it is no wonder that the popular imagination adds to the above details, caring naught about the contradictions implied. Some will tell you that, in order to increase the difficulties of returning home from the burial place, the eyelids of the deceased woman are sewn up, to prevent her from seeing, and that the feet are broken and turned round so that the heels are in front. Most people pretend having seen such a ghost at least from a distance. In fact any light, appearing suddenly in the dark, for which an evident cause cannot be immediately assigned is deemed to be such a ghost, because these ghosts never appear without having their mouths full of fire and exhaling it. There are however especially two classes of people who come into closer contact with them, namely, drunken people trying to

find their way home after a visit to relatives of another village where rice-beer was served up profusely. These are treated rather badly, the ghost throwing pebbles, sand, or dust into their eyes so that they can no longer see their way; sometimes it goes so far as to beat them and throw them on the ground. The second class are people, especially women, delirious with fever, who complain that some acquaintance of theirs, who died pregnant, comes to frighten them, even in bright daylight. Some pretend that these ghosts appear in the shape of sundry animals, especially cats, whereas others maintain that somehow or another they manage to reach their houses in day time, since they have been seen spinning at the wheel or working at the cotton cleaner or watching their surviving children. It is impossible now to say whether this strange belief is of Dravidian or of Kolarian origin. A fuller knowledge of all the widely spread branches of these two great families is required to answer this question.

It looks as if popular imagination had been at work trying to explain the *ignis fatuus*.

**cur-inuṛ** syn. of *curgadainuṛ*.

**curin-sarjom-daru** sbst., a large jungle tree closely allied to, but different from *Shorea robusta*, the sal tree. Its leaves are much narrower and crowded towards the ends of the branches. It is not mentioned in Roxburgh, Plain and Haines.

Lack of a perfect specimen of the flowers has prevented a more close identification.

**cur-kesed** trs., (1) to put one out of the game for the next attack, in *curgadainuṛ*, because he was still outside the rectangular figure when one of his party successfully stole the salt. (2) fig, syn. of *nirkeseḍ*, *kesedbur*, to surround on all sides so as to prevent escape: *miad guṭuhonre kulaṛle curkesedkka*, in a small patch of scrub jungle we entirely surrounded a hare.

**curki** (Sad) sbst., the smallest kind of basket, square and less than 4" broad: *tili buriko atako sonateṛ curkilo*, it is the measure used by Teli women in selling puffed rice; *curkido honko inuateṛ*, enare *tula-selekaṛe lā cauli kā soaba*, it is a plaything for children, it does not contain more than one pound of rice.

**curla** (Sad; Or. *curīlaḥṭī*, armlet of lac, as worn by Sad. women) sbst., a black armlet made of lac and worn by women just above the elbow. Like *curi*, this word is used also trsly. and in the rilx. and p. v.

**curna** syn. of *turtur.aḍ*, sbst., a leaf-bud.  
*curna-g* p. v., to bud: *curnalena*, *meromko jomkeda*, it has budded, but the goats have eaten off the buds.

**curu-buru** (Sad) var. of *cukuburu*.

**curuṛ** Has. Nag. var. of *cṛ* Has. Occurs also in *buluṛcuruṛ*, name of a kind of grass.

**curuṛ-cêrê** syn. of *urjimanḍa*, Has. and *biru* Nag.

**cura-muru, kurumucu** Nag.

(Sad.) syn. of *rupuipu* Has. I adj., crumpled, rumpled : *curumuru* kagaj sartaleme, flatten out the rumpled paper.

II. trs., (1) to rumple in the hand : kagaje *curumurukeda*. (2) to bruise a living being while holding it in the hand : simhon alom *curumuru* gojon.

*curumuru*-*u* p. v., to get crumpled : kagaj *curumurujana*.

*curumerutan* adv., modifying *rika*, same as trs. : kagaj *curumerutane rikakeda*.

**cura, cura-curia** (A. *žrbha*) I. sbst., a cupola, smth. shaped like a eupola, a tower : Turakukoā masjidre *cura* mena, on the mosque of the Mussulmen there is a cupola (or a minaret).

II. adj., eupola-like, fitted with a tower, in entrd. to *dugadugia*, which means only eupola-like : Sarwadare *cura* baagula mena, at Sarwada there is a tower.

III. trs., to put a tower on a building : ne orape *curacuruaen* ei ?

*cura*-*u* p. v., to be built with a tower : Rancira roman girjaora baria *curuakana*, the Catholic church at Ranciri has two towers.

*curacurige* adv., modifying *bai*, in the form of a tower, with a tower : *curacurige*ko baiakada.

**cura, duki-cura** (p. *shorbor*, wet)

I. adj., wetting the bed in sleep : *cura* hon, *dukicura* hon. Also used as adj. noun.

II. intrs., to wet the bed in sleep : ne hondo tisiae *curakida* (or *cura-*

*jana*).

*cura*-*a*, rflx. v., same meaning : *dukicuranjanae*.

*cura*-*u* p. v., to get into the habit of wetting the bed : *dukicuranjanae*, enamente kar kirigtana.

**cūri** (II. *cūrī*, bangle-) I. sbst., a wristlet of women, flat, made of white metal or of coloured glass, in entrd. to *cūra* which is black, made of lac and worn just above the elbow, and *thapā*, a heavy brass armlet worn just above the elbow or close to the shoulder.

II. trs., to put such a wristlet around a woman's wrist : *cūritaape*.

*cūri*-*a* rflx. v., to put such a wristlet on the wrist : *cūriam* ei kā ?

*cūri*-*u* p. v., to get such a wristlet on the wrist : hansanasā babariae *cūriakana*, she has two wristlets on each wrist.

*cūuri* vrb. n., the number of wristlets put on : *cūuriko* cūrikia, hansanasā gegeleako tusinatia.

**cūri** var. of *cū*.

**cūrukū** var. of *cūrukū*.

**cūru** (II. *cān*, ploughshare) I. sbst., a ploughshare fitted and tied in the split of a stick and used as a kind of crowbar to dig out tubers and roots : *cūrute* saliko urea, they dig out roots of the Morinda tinctoria tree with a ploughshare thus fitted.

II. trs., to fit a ploughshare in the split of a stick : pāl *cūruime*.

*cūru*-*u* p. v., of a ploughshare, to be fitted on to a stick : pāl *cūruakana*, pāl dandomre *cūruakana*.

**cūru** (Sk. *cūr*, crest, top) adj.,

## cuṛu

(1) of pigs, with pointed hind quarters, with thin buttocks, i.e., uncastrated : *cuṛu* *sukuria* *landi* *gojigea*. Also used as adj. noun : *cuṛako* *apia*, *cuṛu* *miṇḍ* *manṇia* (2) of men, syn. of *eogo*, *combe*, with thin buttocks. Also used as nickname.

*cuṛu* Nag. var. of *cu*.

*cuṛu-buluṇ* Nag. var. of *cubuluṇ* Has.

*cuṛu-buṛu* syn. of *bara-baru*.

*cuṛu-cuṛu* (Sk. *cūṛ*, crest, top) I. adj., with *bura*, *baṇḍala*, *bed*, *ṭupi*, etc., pyramidally or conically pointed : *cuṛucurū* *baṇḍala*, a building surmounted by a tower ; *Mongolkoṭṭupi* *cuṛucurūgea*, a Mogol's hat is pointed. Also used as adj. noun : *cêrê* *cuṛucurūce* *dubukana*, a bird perches on the tower

II. trs., to make or put smth. into a point : *okonjido* *bede* *cuṛucurūkeda* *okonjido* *taḍalekae* *ledenjana*, some have put on their turban in a point, some have left it open on top ; *baṇḍala* *okosareko* *cuṛucurūa*? On what side of the building will they erect the tower?

*cuṛucurū-n* rflx. v., to put on a pointed hat or turban : *bede* *cuṛucurūn-jana*.

*cuṛucurū-ṇ* p. v., to be made into a point ; to be covered by smth. pointed : *bed* *cuṛucurūakana*, *bede* *cuṛucurūakana*.

III. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, into a point : *cuṛucurūange* *bedakana*.

*cuṛuḍ-cuṛuḍ* syn. of (') *cuṇḍuḍ*, but the adv. may also take the form

## cutka-duku

*cuṛuḍleka*. (2) *cirkuḍ*, *curkuḍ*, but it is also used adverbially with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, also in the forms *cuṛuḍleka*, *cuṛuḍkencuṛuḍken*, pricking up the ears : *kulaḥ* *cuṛuḍencuṛuḍtane* *nirjada*.

*cuṛu-ḍanḷom* sbst., the handle or stick of the *cuṛu*.

*cuṛuṇ-cuṛuṇ* (Or. *cūṛukṇā*) I. intrs. impish, with or without *duki*, to feel uncomfortable because in need of making water : *duki* *cuṛuṇcuṛuṇ-jṇā*.

II trs., to fill a leathern bag (generally a goat skin) with liquid : *ūṭailare* *ḍāko* *cuṛuṇcuṛuṇakada* ; *ḍate* *ūṭailako* *cuṛuṇcuṛuṇakada* ; *ūrkasatanko* *tukunkoḷet* *eme* *rolaḍāko* *cuṛuṇcuṛuṇa* *aḍko* *lakaca*, those who tan hides, first sew them bag-like, and then fill them up with water in which fruits of the *Terminalia* *chebula* have been macerated.

*cuṛuṇcuṛuṇ-g* p. v., of a leathern bag, to be filled with liquid ; of liquid, to be put in a leathern bag so as to fill it : *ḍate* *ūṭaila* *cuṛuṇcuṛuṇakana* ; *ūṭailare* *ḍā* *cuṛuṇcuṛuṇakana*.

*cuṛuṇcuṛuṇtan*, *cuṛuṇleka* adv., modifying *perḡ* or *aḷakar* : *cuṛuṇleka* *perḡkeda* ; *cuṛuṇleka* *aḷakar-jāia*.

*cuṛuta*, *cuṛuta-bḥ* sbst., a man who has a pointed head with a tuft of hair larger than a *candi*, growing on it.

*cūt*, *cūtu* var. of *chūt*, syn. of *bisī*.

\**cutka-duku*, *cutūka-duku* (Or. *chutkā dukkhē* ; Sad.) slst. This

## cutka-urui

name is given to several diseases proper to women. They are distinguished in *dinda cutka*, the whites, which may affect unmarried women, and *duria cutka* which affects only married women after childbirth: (1) when the afterbirth does not take place, (2) when the afterbirth having been expelled, blood coagulates in the womb, which according to the Mundas happens through cold. To expedite the afterbirth, roots of *amūbā*, *Mirabilis jalappa*, are suspended on the woman's neck. To prevent the coagulation of the blood, only hot food and drink are allowed. When coagulation takes place nevertheless, the Mundas treat it by hot fomentations followed by shampooing. For this hot fomentation they use a layer of cowdung 3" thick, enveloped in leaves of *palati*, *Calotropis grigutia*. This they heat by applying on to it a red-hot *cutka*.

**cutka-urui**, **cutūka-urui** sbst., puerperal fever. This the Mundas treat by lotions for 2-3 days with a decoction of the roots of *gurundūbā*, *Hiptage madablota*, Gaertn.; *Malphigiaceae*. When only a small quantity of these roots is available, they are crushed, mixed with water and smeared all over the body. This fever, like other fevers, is also treated with the bark of *rukindaru*, *Soyimila febrifuga*.

**cuṭa** (II. *colī*, topknot, top) I. sbst., (1) the top or crest of a hill, ridge, embankment, or straw stack: *bandae tolkena*, *ena begar*

## cuṭa

*cutatee* *hokakeda*, *marana da tebi-lenci misaregee dopanakeda*, he threw up a weir and left it without a crown; when heavy rain came on, the whole was carried off in one day. (2) the topknot of Hindus, a tuft of hair left to grow on the top of the head, and then tied at the end with a small knot so that it falls down like a little tail. This kind of head-dress has spread much during the last decades among the Mundas. (3) the long ends of rope by which the carrying net hangs from the pole. (Pl. XVI, 2): *baja ora cuta soben konagate baiakana*, both the carrying net and its long ends have been made from alocs fibre.

II. trs., (1) to make, or put on, the top or crest of smth.: *apipe cuta-keda ei?* Have you finished raising the rice-field ridge, top and all?

(2) to make the long ends of the carrying net of a certain material; to use a certain material for the long ends of a carrying net: *sikuar konagate cutaime*; *konaga cutaime*.

*cuta-g* p. v., (1) to get crowned with a top or crest: *busu maeare cuta-akana*, *da ka soroleka*, on the stack the straw is crowned with a top so that the rain cannot penetrate.

(2) to get or have a topknot: *cuta-akande*. (3) of the long ends of a carrying net, to be made: *ne sikuar baemte bajaakana*, *ruṇabaarte cutaakana*, the carrying net is made of *Ischaemum* twine, and the long ends of *Bauhinia* twine.

**cuṭa** syn. of *paltu*, spare, unoccupied: *cuta ora*; *cuta uri*.

## cuțað

cuțað var. of *cîtað*.

cuți var. of *chuti*.

cuți (II. *coți*) I. sbst., the top, the summit, the highest point of smth., the extremity: 'cuțire cêrê dubakana; cuțire tolakana. Occurs in the cpds. *aracuti*, *daracuti*, *marârâ-cuti*, *lorcuti*.

II. trs., (1) to attach near the extremity: subajana, *cuțingeme*, it is tied too low, tie it somewhat nearer the extremity. (2) to cut or reap too near the top: subare mârpe, alope *cutia*; purape *cutijula*, subangre irepe, busu hundjoka. (3) to place in a certain direction v. g., in buildings, the upper part of a timber: jaagi kosarebu *cutia*, kosarebu suba? How shall we turn the timber on the roof? The thinner and the thicker extremity on which side respectively?

*cuti-n* rflx. v., to climb to the top: daru detanre alom *cutina*.

*cuti-q* p. v., meanings corresponding to the trs.: *cutiakana*, subangeme; iqre puru *cutijana*, enamente busu kâ hundjana; sinagiturqate jaagi *cutiakana*.

*cuticuti* adv., same meanings; excepting the third: *cuticutiko* irkeda, makeda, tolkeda; ara *cuticutiko* siqbarakeda. Also modifying *lelq*: lât kunta talaðre *cuticuti* lelqtana, the post planted in the middle of the tank is nearly submerged, only the top is visible.

Cuția and Cuția-Purti var. of *Cutu* and *Cutu-Purti*.

cuți-cuți var. of *colqcolq*. (Not

## cuțu

to be confounded with *cuticuti*, adv., under *cuti*).

cuți-qa syn. of *mutulqata*, sbst., the upper front teeth, the upper incisors.

cuți-kanāsul, cuți-kañsil, sbst., the four feathers at the extremity of a bird's wings.

cuți-kațate adv., with *tiqan*, on tiptoe: *cutikațatee* tiaguakana.

cuți-kañsil var. of *cutikanāsul*.

cuți-koto sbst., the top branch of a tree: kân *cutikotoree* tukaakada.

cuți-lacore, cuți-mocare adv., on the tip of the tongue: nekan kujiko inia *cutilacoregea*, he is prone to say such things; Anagraji kaji inia *cutilacoregea*, he speaks English fluently.

cuți-mulire adv., in the crown of the tree. In songs it is spelt *cutumulure*.

cuți-nata sbst., distant relationship, including the second-cousins and practically the whole sept, in contr. to *subanata*, close relationship: kupulkoq *cutinature* arandi baiua, mendo purasa kakoqtana, marriage with a distant relation by marriage is allowed, but is not customary.

cuți-puřu sbst., a cup made of leaves pinned together, rectangular in shape, with, at each end, a leaf that sticks out and is used as a handle.

cuți-sarsar sbst., that part of the finger or toe nails which can be pared.

cuțkani var. of *chutkani*.

cuțki, cuțuki var. of *choțki*.

cuțu (H. *cūtarī*; Sad. *cuția*)



## cuṭu

sbst, a mouse. Note the sayings: orṛe *cuṭu* paikītan, etar m pa'ain-tan, in thy house the mouse dances the sword dance, (i.e., thou art very poor), and elsewhere thou art very hard to please; inia orṛelo *cuṭu* bida asitana, in his house the mouse asks to take leave, i.e., he is very poor. Three kinds of mice go by the name of *cuṭu*: (1) *orṛeṭu*, the house-mouse, with a dark coat, the body about 2" long, and a long tail. (2) *piṛeṭu*, a field mouse, of a lighter colour, same size, but with a shorter tail. (3) *tumbaeṭu*, a field-mouse short-legged and long-bodied. Other small rodents are: *iraṇu*, the harvest-mouse; *katu*, a field-mouse, the tail of which is shorter than that of *orṛeṭu*, and which puts stones around the entrance to its hole made straight down into the ground; *siṇṇa orṛeṭu* and *siṇṇaṭeṭu*, both living on trees. All these are about the same size as *tumbaeṭu*.

*cuṭu-y p. v.*, occurs in the idiom: ne orṛe kūḅko *cuṭuṭana*, there are a lot of mice in this house.

*cuṭu* used jokingly instead of *ṭuṭu*, which see.

*Cuṭu* (Sad. *Cutia*) sbst, one of the clans of the Munlas. See *ḷiṭu*.

*cuṭu baḍuli*, *cuṭu bardoliḍ*, *cuṭu baḍul ḍ* sbt, *Pipistellus abramus*, the Pipistrelle, the smallest kind of b.t., the body of which is the size of a mouse, in contr. to *hundarduḷ* and *saḍarduḷ*.

*cuṭu-bili* var. of *cutubili*.

*cuṭu -boḍe*, *cuṭu boreṭ* var. of *cuṭu-*

## cuṭu-med-ḥasa

*ḍuṭu*, oft n also applied to *cutubili*.

*cuṭu gatuḷeḍ ipil* sbst, the star which holds the pinned mice, the larger and more southern of the three stars in Orion's dagger.

*cuṭu ipilka* sbst, the two mice stars, the two smaller stars visible in Orion's dagger.

*cuṭu-lutur* sbst Four plants go under this name: (1) syn. of *nāṛisokaḍ*, *Crotalaria prostrata*, Roxb.; Papilionaceae,—a diffuse herb with slender stems, yellow flowers and turgid pods. (2) syn. of *harayṇ jarte*, *haray ṇṭusua*, *Cissampelos Parreira*, Linn.; Menispermaceae,—a climbing plant with generally peltate leaves. The root is one of the component parts of the ferment used in brewing rice beer. It is also used medicinally against stomach-ache, diarrhoea, especially against infantile diarrhoea. For this purpose the root is ground and mixed with water. (3) in Has., *Ipomoea Pes-tigidis*, Linn.; Convolvulaceae,—a twiner with hirsute stems, leaves deeply palmately 5-9-lobed and rose flowers, one inch long, in dense heads. (4) syn. of *harli*, *Ipomoea eriocarpa*, Br.; Convolvulaceae,—a twining herb with oblong-ovate leaves and small, white, axillary, wide-tubular flowers. The root, ground and mixed with water, is given as a drink to children who suffer from *ṇṇu uru*, fever every other day.

*cuṭu-med-ḥasa*, *kaṭea-med-ḥasa* sbst, a kind of clayey earth interspersed with eyes of black earth.

## cuțu-mulure

cuțu-mulure poetical var. of *cuți-mulure*.

cuțu-națgăli, cuțu-națgăli (Or. *nări*) syn. of *găli*, sbst., an oblong kind of ring or loop made of raw buffalo hide, which keeps the *națgăli* attached to the *esandî* or shaft of the plough, and thus to the yoke, (Pl. XIII, 6). The two rope ends called *gălibașar* and attached to the end of the *cuțunațgăli*, are passed crossways around the shaft, thus attaching the loop of buffalo hide firmly to it. The loop itself is slipped on to the shaft after the *națgăli* has been slipped in, so that the loop of the latter passes under the shaft whereas that of the *cuțunațgăli* passes on its upper side and thus prevents the *națgăli* from being pulled off by the oxen,

## cûiken

(Pl. XXXIX, 3 and 4).

cuțu rapă ipilko sbst., Itly., the mouse roasting stars, the Pleiads.

cûâ var. of *cua*, *cuaă*.

cûâ Nag. (Sk. *cū'ân*, spring at bottom of a ditch; II. *cuhā*, small well) syn. of *darî*, *sud*, I. sbst., the village spring.

II. intrs., to make a village spring: *netărebu cûăă*.

*cûă-g* p. v., inprsl., of a village spring, to be made: *ne sokerare bartă cûăăkana*, in this dell there is a village spring in two places.

cûi-cûi, cûi-cûi (Or) used of the repeated squeaking of one mouse or the squealing of one child, and constructed like *căăcûi*.

cûiken, cûiken adv., modifying *ra*, of a mouse, to squeak once.

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